The Churchman.

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PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, JUNE 10, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"Day by day we magnify Thee."—*Te Deum.*

PUBLIC WORSHIP is celebrated every Week day in this City, as follows:

TRINITY CHURCH. 9, A. M., 3, P. M.
ST. LUKE'S CHURCH 8, A. M.
ALL SAINTS CHURCH. 6, A. M.
ST. CLEMENT'S CHURCH. 8, A. M.
CALVARY CHURCH. 8, A. M. 6, P. M.
CHURCH OF THE ANNUNCIATION. 8, A. M. 6, P. M.
CHURCH OF THE HOLY COMMUNION. 6, A. M. 6, P. M.; and on Saints days a Second Service, Lecture, and Offertory, 9 A. M.
CHURCH OF THE CRUCIFIXON. 8, A. M.

Calendar, for June.

11. WHITSUNDAY.—*Proper Psalms, instead of the Psalms for the day.*—St. Barnabas the Apostle.
12. Monday in Whitsun Week.
13. Tuesday in Whitsun Week,
14. Ember Day.
16. Ember Day.
17. Ember Day.
18. TRINITY SUNDAY.
24. The Nativity of St. John the Baptist.
25. First Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Second Sunday after Trinity.
9. Third Sunday after Trinity.
16. Fourth Sunday after Trinity.
23. Fifth Sunday after Trinity.
25. St. James the Apostle.
30. Sixth Sunday after Trinity.

Poetry.

For the Churchman.

A SONG OF DEGREES.

"Fear hath torment."—1 *John* iv. 18.

"Il faut continuellement faire de nouveaux efforts pour acquerir cette nouveaute continuelle d'esprit——ceux qui, veulent reufermin la lumiere n'enferment que des tinebres."—*Cousin's Jacqueline Pascal.*

In autumn-time, one St. Luke's day,
Ere lingering summer passed away,
As setting sun sent shadows tall,
To meet our footsteps at each fall,
Not seeming pleased to go or stay,
But dallying with us on our way—
We paced the dusty streets along
For holy prayer at Evensong,
'Twas in my thoughts all the day long
That holy prayer at Evensong.

On—wearily—through dusty street
Paced we, dark shadows at our feet,
And as we entered the Church door
Still, still the shadows went before,
Mine sat beside me—chill'd my cheek,
And in the soft breeze seemed to speak,
I could not see it, but could feel
Its dark depression o'er me steal
Intangible, and yet so real
That when I knelt it seemed to kneel.

It seemed to kneel, close, close beside,
And fairly in my heart to hide.
With heaving breast I strove to pray,
It did not fright my tears away,
Nay, rather loved to hear my sighs,
And watch the tear-drops in my eyes.
I shrunk away—it drew more near,
And softly whispered in my ear
"Lugubrious, I make all look drear
And dark, and dim, for I am Fear."

"No rest," I murmured, "no repose,
A ceaseless war, with countless foes,
No breath can we inspire that may
Last us throughout a single day,
Nor manna gather, that is good
Beyond a day, for daily food.
Worn out and weary, when shall we
Have done with all this misery?
O! that my soul bird-like might flee
To dwell forever, Lord, with Thee!"

I glanced upon the sacred Font,
Looking so pure as it was wont—
The fleur-de-lis around its rim,
Methought transformed to cypress grim,
And sad I felt it that this day
A little troop were on their way,
With treasure dear—an infant fair
To be baptized at Evening prayer,
A darling wish—they were wed there!
One St. Luke's day at Evening prayer.

"Spirit of Fear," I said, "depart!
Take thy cold shadow from my heart,
Yet leave me tears—like rain they're given
To clear the atmosphere of Heaven,
The eye of timid faith looks bright
When beaming through such limpid light,
As pebbles seen through streamlet clear
Like sparkling diamonds appear,
God sends the rain; though it be drear,
It purifies the atmosphere."

O beautiful! as prism'd ray
Through western window finds its way;
While all unseen good angels stoop,
Rejoicing o'er that little group,
Singing Te Deum as they tell
Of new-born soul redeem'd from hell.
My bending heart re-bounded high
To join that chorus in the sky—
For in His Church, Jesus passed by,
Pausing to bless sweet infancy.

I softly said, "Sweet the repose
Who rests on Jesus' bosom knows,
And every hour new breath inspires
As hourly need fresh grace requires;
Such should not faint though life seem long,
'Twill ring at last for Evensong."
We left the Church as twilight gray
Was creeping o'er the suns' last ray,
My feet kept time on homeward way,
To this my song for St. Luke's day.

Ἔστι of Æonian being,
Is the symbol and the sign,
Past and future both agreeing
In one present to combine.

Clouds and darkness were about Him
In remoter days and years,
'Twas in mercy, for without them
All too dazzling—He appears.

Veiled in flesh we now behold Him—
Him, whom Abram longed to see,
Even as Moses once foretold them,
Clothed with humanity.

What can daunt us as we travel,
Children, to our Father's home?
Darkest mazes we unravel,
Led by Jesus as we roam.

As we wander, let us gather
Every gift the Lord assigns,
Not refusing these, but rather
Using them, as He designs.

With a faith still undiminished,
Trusting Providence in all,
Though His finger write, "Tis finished,"
"Mene, Mene" on the wall.

Trusting still,—while every promise
Meets us with the surety,
As in ages past, He now "is"
Ἔστι, through futurity. L. C. H.

Communications.

For the Churchman.

"THE PROTESTANT EPISCOPAL SOCIETY, FOR THE PROMOTION OF EVANGELICAL KNOWLEDGE."

To the Rev.——

Dear Brother.—You have asked me, What are my objections to "The Protestant Episcopal Society for the Promotion of Evangelical Knowledge?" I will answer you, as one who feels himself implicated in the charges of false doctrine, expressed and implied in the "Address" of the Managers, and of the Executive Committee of that Society. And at the same time, as one, who entertains no little jealousy for the honor, and praise of the Church of God. If I know the state of my own heart, it owns no higher love upon earth, than for the Church. Dishonored as it is, despised, abused, hated, and persecuted, still it is the "Body of Christ," "Our Lord." It is the personification, in thesh, of Him who "sits enthroned at the right hand of God." It is the *living* agency, by which he lives, and moves, and acts among men. By the Church, I mean no abstraction; no invisible body; no ideal airy creation of the imagination; but that "One Holy, Catholic, and Apostolic Church"—mentioned in the Creeds; of which I believe "the Protestant Episcopal Church," in these United States, is a living branch. I mean the Church, which, in Holy Scripture, is called "The Kingdom of God:" and "the Kingdom of Heaven:" that form of "government," which only is divine among all the other forms contended for on earth; which rests upon the inspired authority of "Apostles and Prophets, Jesus Christ himself being the chief corner-stone;" I mean the Church of God, and of Jesus Christ, His Son, in which the Holy Spirit dwells. That form of social organization, which contemplates the fallen, guilty, and depraved condition of mankind; and which provides and proposes the way, and the means of pardon and sanctification; under which alone we may have any assurance of the "love of God the Father," or "the grace of our Lord Jesus Christ," or "the fellowship of the Holy Ghost."

After this statement, of what I hold the Church to be, do you still ask me, What are my objections to the P. E. Society &c.? I answer plainly—IT IS A FACTION, avowedly formed to disturb and counteract the regular actions of the divine government. What is a faction? "In political society, it is a party, combined or acting in union; in opposition to the Prince, Government, or State." I use the term in this sense, only applying it to ecclesiastical society. "The Protestant Episcopal Society, for the Promotion of Evangelical Knowledge"—is a *faction* or *party*, combined, or acting in union, in opposition to the regularly constituted government of the Church.

In the "Address" put forth by the Managers of this Society, and by the Executive Committee of the same; after asserting that "errors are spreading through our Church,"—they go on to say, "*Without organization, we are, and must be, instrumental in the propagation of these errors. By our involuntary influence, by the implied sanction of our names, and by the indirect contribution of our means, we are, under our ordinary modes of action, constrained to aid in disseminating views against which our consciences have solemnly bound us to testify. At present the stream of error, far too inadequately opposed, runs through every portion of our Church.*"

The Church in these United States—is thus scandalized by a portion of her own ministers and people. Her government, is charged with upholding and propagating error,—and this "Protestant Episcopal Society" is formed within her communion, as a separate, distinct, and regular organization, on purpose to impede, embarrass, and revolutionize the Church. "Under our ordinary modes of action," that is, under the operation of existing laws, canons, rubrics, and modes of legislation, we (say they) cannot accomplish our object. The majority is against us. "We are constrained," as a minority, "to aid in the dissemination of views, against which our consciences have solemnly bound us to testify." "At present the stream of error, far too inadequately opposed, runs through every portion of our Church." "The river of God," is poisoned with heresy—such as, Baptismal Regeneration; the commemorative Sacrificial nature of the Eucharist: the priestly character of the Christian ministry; the exclusive assertion of Episcopal authority, and of the Episcopal government of the Church of God: and such like errors are so incorporated with all the formularies of the Church's faith, and so venerated by a large majority of her children, that we (the disaffected) cannot "under our ordinary modes of action" hope to effect a change. We must, therefore, adopt the policy, dividing that we may conquer, of organizing a separate body—of producing agitation, of bringing the "Press—one of the mightiest weapons for the maintenance and defence of truth," with its tremendous power, to bear upon the Church, *as at present constituted*, to produce reform. "At present the stream of error, is far too inadequately opposed." "Except to a limited extent, we cannot check its flow." With a power, which at present it is difficult to resist, the press among us is subsidiary to the spread of a most perilous infection, and by our silence, and want of organization, we label the poison as "good medicine," for our families and parishes."

Such is the cry of disaffection to the existing "testimony" of the Church, sealed as it has been by the blood of martyrs and reformers; and handed down to us, in the good providence of God, as the sheet-anchor of our hope, in these times of universal agitation, alarm, and change.

You will observe, my dear Brother, that I am contending against this late movement in the Church, solely on the ground that it is *a factional* movement—a combination acting in union, in opposition to the regularly constituted government of the Church. I have candidly avowed my sympathy, with those who are, by this organization, branded as errorists, and held up to the execration of the Christian world; yet I argue not, at present, the merits of a single point in controversy. The one, single, exclusive question, now is, "Is this Protestant Episcopal Society" *a faction*—or is it not? If it is, I hold that it was sinful to conceive it; sinful to form it; and sinful to have any connection with it. If it is factional, disorganizing, producing division, and organizing such division; then I hold that every sound member of the Church, who loves and prays her peace, and would maintain her unity, is bound by his baptismal vow, to "mark them which cause divisions, and offences, contrary to the doctrine which he has learned: and to avoid them."

There are other, and equally grave objections to this lauded, and it would appear, *popular* society, to which I will not refer at present, contenting myself with having discharged so far, my duty, by answering the inquiry of my valued and esteemed brother, who very seriously asked to know what are my objections to the "Society for the Promotion of Evangelical Knowledge." It is *factional*, this is my first objection. It is a society formed within the Church, for the accomplishment of one of the very ends, for which the Church itself was organized, viz., "the promotion of Evangelical Knowledge." According to the admission of its projectors and founders, its testimony will be at points with the testimony of the Church. So far therefore, as it succeeds, it will be disorganizing and subversive of the truth, as now maintained.

I do not question, my dear Brother, the motives of those who have procured the formation of this society—nor their sincerity;—but I hold it to be a fallacy, to say, "that without organization, they are and must be instrumental in the propagation of error"—even admitting that there are errors. If they bear this testimony calmly, with Christian meekness, in the proper places, within the order of the Church, and still find themselves in the minority, they are not "instrumental in the propagation of errors," but responsible for them. Their "influence," not "involuntary," but voluntary, is used to defeat what they consider error. And the "sanction of their names," is not given, but recorded in the opposition.

I would not causelessly offend, or even wound the feelings of the humblest member of the Church of God. And I hope that in this communication, my language, though earnest, has not been disrespectful, or uncourteous. Think of this again. Yours, G. B.

May 2, 1848.

For the Churchman.

My Dear Churchman,—In your paper of the 20th of May, I said, "If he (Pastor) pursues this subject, &c., I must meet him," &c. Now I do not conceive that I am under obligation to "meet" any other correspondents. I did not throw down the glove, but said only, that if Pastor did I would (or rather "*must* in self-defence,") take it up. I know him to be a gentlemanly, as well as a very dear, brother, and that he would not misstate, misquote, or misrepresent: I felt, therefore, safe to engage. I trust this is sufficient to excuse me from noticing your correspondents of last week on Odd Fellowship.*

But I do not wish to excuse myself from replying to your editorial matter; for there is that fairness and urbanity therein which wins one to action, if not "shoulder to shoulder," at least "steel to steel." But, I pray you, be not piqued at my temerity in selecting for my opponent the best lance in the lists, and therefore unhorse me at once. I trust to that attribute of superior minds, generosity to those of fair, though inferior powers; and only say, if I show presumption put it to the account of

> "That stern joy which warriors feel
> In foeman worthy of their steel."

But to the work. I think, with you, that there is no cause of offence in applying the expression *mutual insurance* to Odd Fellowship. I would rather boast of the fact, though not that *mutual insurance* is the *object* of our institution, but a circumstance *incidental* to it. From a pretty thorough knowledge of O. F., in theory and in its practical working, I state that *the* object of the institution is the fulfilment of the second great commandment of the law, "Thou shalt love thy neighbor as thyself," *enforced by* DISCIPLINE.

With great deference I must dissent from your opinion, that O. F. comes "in collision with the Church; creates conflicting obligations," &c. *If* O. F. comes in collision with the Church, it is only when the Church wanders from that living way which Jesus has marked out with His own footsteps—by His own blood. I unqualifiedly believe in the infalibility of the Church, as to its teachings, but not always in living up to those teachings. I have no fear that the institution of O. F. can in any way injure the Church. The only effect that I can see it can produce on the Church, is to "provoke her to love and good works;" and those of us who love our dear Mother most, must confess that she has not those *practical* excellencies to too great an extent. The Church may be moved, but surely not to anger! Because Odd Fellows visit their sick members, of our communion, and furnish them watchers every night for months, supplying them with five or ten dollars a week, and visit them with little delicacies, and cheer the brother, comfort his wife, and protect the children, while not one brother of the Church has visited them, except Rector. There are many, very many, such cases. O. F. cannot injure the Church. Whensoever she takes fully into her hands the lever of love to move men, she will move the world. She will then supplant all the human institutions to which men now are driven to resort for temporary aid. Alas, for our poor, dear Mother! O that she knew, in this her day, the things which belong both to her peace and her *real* power. But she will know them soon, and then will she arise and shine. Now she may be proved by seeing how much a mere human association can do with her usages of old; her bonds of love; her vows of self-denial; her requirements of discipline. But do not complain, good Mother, they are only used by others because they are left idle. When you take them they will produce an effect which will shame these human efforts. O! for the love of Him whose love is our only hope, take them, wield them, and thus bless us by controlling us. But, you ask, and the question is put with fairness and force, "If the Church fail in her duty to the poor, the sick, and the afflicted, why do not *you* do all you can to wipe off the stigma?" &c. In reply, I will first simply answer for myself. 1st. Since I have been a member of this Brotherhood I have done much more in, and devoted more time to works of mercy in the Church than I ever did before. 2d. As fairly as I can judge, this has been in part owing to my having been an Odd Fellow. Not because O. F. possesses any advantages which Christ has not given to His Church, for all that is excellent in O. F. is borrowed from His gospel. But the system, rules, usages, and discipline of the Lodge in works of good will, led me to a development of the real system of the Church which I had not before perceived because of the disuse thereof; and 3d., I have received from Odd Fellows, and expended in deeds of mercy in the Church, six times as much in money as I ever gave to O. F., and which also I should not have so received had I not been an Odd Fellow. Thus I, so far as I can determine, most conscientiously, have done far more deeds of mercy in the Church than if I had not been an Odd Fellow. But I am aware that this does not meet the real question, which, as I judge, from the remainder of your article, may be thus stated. Is it right for Churchmen to associate themselves with their fellow citizens generally, except under their own ecclesiastical authority? To which I answer, *First.* No; not if the object of such association be religious teaching, sacraments, or rites. That is, if such be the main object of association, and not merely incidental to some other main object. For all such purposes, Churchmen ought not to associate except within their pale and under their own ecclesiastical government. But, *Secondly*, I answer, Churchmen may associate themselves with their fellow citizens, and not under their own ecclesiastical government for objects other than as above stated, viz., political, commercial, judicial, social, moral, benevolent, literary, scientific, artistic, and such like. To this it may be replied that such Societies have nothing to do with religion, and O. F. has, and, therefore, the cases are not parallel. I answer, they and O. F. belong to the same class as it respects religion. Not to the class regulating or promoting religious teaching, sacraments and other rites for their chief object, but to the class which religion is, in a greater or less degree, directly or indirectly incidental, as the promotion of social good will and moral habits,—the use of judicial oaths in the name of God, and prayers, and the bible, at the opening of meetings—the attending of festival sermons, and the funerals of members. But it will be again replied, that where money, time, or efforts are given for charitable objects they should be given only in or through the Church. I fully admit the truth of this doctrine as a general rule. I should rejoice to see the Church, *as such*, put herself in a position to have her members act thus, and then require them so to do. But even then, there must be many exceptions. A pilot boat brings up word that a ship-load of passengers is wrecked below, or news arrives that a "merimachee fire" is raging in Maine, or at the West. A purse is made up in State or Wall-street, and a true Churchman's gold would find a place there. Where the line of duty between such extreme cases and the offerings to the Church lies is a matter not yet necessary to be settled. In the present state of the Church, and while its members are allowed to dispose of their time, actions, and money pretty much as they please, if they do not violate *civil* law, (and if they be not guilty of unfashionable amusements,) it seems hardly fair to question their right to do kind (if not good) works therewith. The other theory is, I fully admit, catholic—Scriptural, but not, at present, practicable; for the Church herself is catholic but little more than in theory. Alas! God forgive us! Whensoever our Church, even in this country, only, nay, in my own Diocess, only, will thus regulate our deeds of mercy, disciplinary, I will most faithfully and thankfully conform thereto. Until then, let us not blame Odd Fellows for availing themselves, in however humble a way, of that great privilege given to, but well nigh forgotten in, His Church, by Jesus Christ—the great privilege of living together as brethren—under the law, "thou shalt love thy brother as thyself"—and by the rigid, though golden rule, "All things whatsoever ye would that men should do unto you, do ye even so to them." It is said that O. F. occupies the ground of the Church. It is true. But why? Because the Church has abandoned it! Else it could not. Not even the gates of hell can prevail to *rob* her of anything which our Master has left in her keeping. She can only lose them by neglecting them. Oh, had the Church maintained her primitive practice, in labors of love, she never would have been troubled (?) with O. F. And now shall we blame men for striving to carry out, though in a left-handed way, (and blame Churchmen for helping them) those very principles which they find themselves suffering for lack of, and which the Church neglects to attend to?

And now, in closing, I must turn from you a moment—for you do not desire what I propose—and say If there is any one who would destroy O. F., I will tell you how to do it. Stir up the Church, all who so profess and call themselves, Christians to do her duty in enforcing, by discipline duties the of loving each other as ourselves, of supplying the destitute, nursing the sick, comforting the wretched, and relieving the distressed. Do this, and there will be no more for O. F. to do. Its work will be done, its mission accomplished. But till then I say to our Brotherhood, God being our Helper, we go on.

Boston, May 29th, 1848.

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* In what follows I have substituted O. F. for this word.

A DISCOURSE

COMMEMORATIVE OF THE LIFE AND VIRTUES OF THE LATE JOHN QUINCY ADAMS,

DELIVERED AT CHICAGO, ILLINOIS, MARCH 12, 1848.

To the Editor of The Churchman:

The above is the title of a Sermon as it appears in one of the Chicago newspapers, which we learn from other sources was delivered in Trinity Church, Chicago, by the Rev. W. Barlow, its new established Rector. The name of the author is omitted—whether from modesty, or other causes, does not appear, except so far as the production itself may furnish internal evidence.

In *justice* to the writer, we should perhaps state, at the outset, that in an anonymous note appended to the end of the Sermon, evidently by the Rev. Author, it is stated that the production was "written in great haste on the day and morning preceding its delivery, time not allowing him so much as to read it, before it was publicly pronounced. He did not think it worthy of publication, and should never have consented to it," had it not been put in type by the editor, who had borrowed it to read, and supposed, without authority, as the Rev. author asserts, that he had permission to publish it.

A careful perusal of the production leads us readily to believe that it *was* written in great haste; and we think it grievously unfortunate for the writer, the Church, and the public, that time *did not* allow him to read it before it was pronounced. Had that small permission been vouchsafed him, we think every one else would have been saved the trouble of either reading or hearing it; and the writer of this article of submitting the production to a review, which he thinks is loudly called for by the considerations of the case. We think we cannot pay a higher compliment to the intelligence and good taste of the Rev. author, than by the expression of this opinion. We fear it is the only compliment we have in reserve for him. And before we proceed to an examination of the "Discourse," we must enter our protest against the propriety or sufficiency of such an apology as the writer has plead—a class of apologies which is beginning to acquire the commonness of stereotype—for obtruding, even on his own congregation, such a *rudis indigestaque moles*—a mass of vulgar and disgusting crudities. It is impossible to afford our readers an adequate idea of the character of this production, except by giving it entire, in connection with our remarks. We should prefer this course. But it is entirely impracticable, and is not justified by its importance. "The game is not worth the candle." We can only hope to extract its general tone and type, as a *pulpit performance*, presenting specimens of the production in illustration of our comments. We shall pass over its many grammatical and literary errors as lightly as possible. We do not feel disposed to hold the author responsible for sins he was not probably able to avoid, when he has been guilty of so many he ought to have escaped. All "*discourses*," delivered on Sunday, from the Pulpit must needs have a text, and our author's is as follows, from Isaiah:

> "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken from the evil to come."

The author proceeds to give his explanation and application of "this portion of the prophecy of Isaiah," which was written "during the reign of Manasseh." In the second sentence of his discourse, he condemns "the abandoned and perverse generation" that produced such a "*miscreant*"! He remarks, "it was with reference to the persecution carried on against the worshippers of Jehovah," that the prophet complains.—He speaks of the nation as "brutalized and besotted," and of the "besotted multitude." He soon after speaks of Mr. Adams, and the American people, and thus makes application of the text: He speaks of Congress as "those marble halls where men do congregate to do deeds of darkness, to forge fetters for the free, to lie in wait for blood, and to divide the spoils!" He speaks of the American people as "degenerate," possessed of "liberties which they know not how to use or to defend." In relation to the Mexican War, he says, "We have killed and taken possession, and now that the robber is weary of killing, he resorts to negotiation, and demands indemnity for the past and security for the future; indemnity for the expense of murder, and security that in future *they shall never want somebody to rob!*" Of John Adams, he says, "The masses which rise to the surface of stagnant waters, looking up from their native slime, were scandalized to see in John Adams a sun with a spot in it.—Whereupon they repudiated sun-light, and took a farthing candle to light them downward in their Avernian descent to democracy, anarchy and despotism"! We know not which most to admire in this "elegant extract," the beauty and sense of the figure, or the professional classicness and amability of the expressions.

The "coalition" between Adams and Clay does not escape the notice of the Reverend politician. None but a "frantic madman" could have decided otherwise than did Clay. "And yet it linked the purposes of demagogues to represent that decision as the result of a corrupt bargain—a two-edged slander, which, if true, must be equally fatal to both the personages concerned. This barefaced allegation has been ten thousand times repeated, refuted, and repeated again. Twenty years of hard service has not worn out the preposterous pretence—and in default of a better, it will serve for twenty years to come, if, for that length of time, any just man should live who can be wronged by it. And what is the moral resulting from this deathless vitality of a political lie? That the demagogues who invent them, the editors who propogate them, and the *insensate rabble* who believe them, will ultimately make the licentiousness of the press the grave of its liberty." How proper in place, in tone, in temper, in language, and how profound in conclusion! Theology and politics, verily have kissed each other.

"Reign of terror,"—"distribution of crumbs among hungry expectants"—"wrangling of political cormorants over the spoils"—"loaves and fishes for hungry villany"—"gaping and expectant sycophancy," "wiseacres," are among the choice terms which are like "orient pearls at random strung," through this "discourse." Speaking of Mr. Adams in connection with slavery, he gives in the following sentence this fearfully significant hint for the slaves. "He may have taken no active measures to bring about any immediate manumission by means which his experience must have told him were impracticable—probably thinking as, millions do think, that it is better to wait a little *till God and the slave shall stand up together, the one to vindicate his cause, and the other to assert his rights!*" But the reverend author is a zealot in his subject, and disposes of political motives and questions with equal facility and freedom. For instance,

"An attempt has been made to commend the present iniquitous war to the favorable regards of the American people by representing John Quincy Adams, as in favor of the annexation of the whole of Mexico to the U. S. I have seen no proof of the fact, and am unwilling to believe that he ever expressed such views. If he has done so, it must be with a view to throw out this impossible scheme as a tub to the whale. He saw our *besotted millions* bent on conquest, and knew that they could not be driven back. He knew full well that the annexation of any considerable slice of Mexico would eventually dissolve the Union—and that this was a practicable and probable event. But if the *besotted millions*, and their still more frantic leaders, could get their hearts set upon the whole of Mexico, the integrity of that Republic would be preserved, and the whole together would eventually slip out of the hands of our *madmen*. This, therefore, must be his defence, if he has recommended the seizure of the whole of Mexico, it has been his motive to save our own country from dismemberment and dissolution by setting our men of blood upon an enterprise, in which their failures must necessarily be complete. He may have proposed to put bits in the horses' mouths to turn about their whole body. *A war projected in an European conclave, designed* to eventuate the dissolution of the American Union, would thus be defeated of its end. It would realize the fable of the dog and the shadow. The beast would spring at the phantom and lose its prey!"

We favor our readers with the extract as a curious specimen of pulpit eloquence, and although it does not present any new theological point for our consideration, it certainly opens to us novel political views, and evinces that the author is fully as well versed in all the arts of the political stump, as in the professed creeds of his theology. The "besotted millions" of this country must be indebted to him for the astounding discovery, that the war with Mexico was not only projected in a European Conclave, but was *designed* to destroy the American Union!

The ingenuity of the defence of a measure which he does not believe Mr. Adams was in favor of, must be apparent.

But one more extract. "Of his religion I have said nothing, not being accurately informed as to his peculiar views." He has in a previous part of this *sui generis* "discourse" spoken of Mr. Adams as a *Christian*. It seems somewhat singular that a clergyman of the Church who claims by this production, so minute a knowledge of Mr. Adams' life and character, and especially of his political course, views and motives, should have been ignorant of his religious principles—that feature in the character of the object of his especial admiration and eulogy, which would be thought naturally to interest him in a chief degree—and more singular still that he should not have fully informed himself on this head before he ventured upon his subject. It is perhaps more singular, even, that a Clergyman of the Protestant Episcopal Church, (and we now only speak in this connexion) should eulogize Mr. Adams as a "*Christian*"—when he confesses he is ignorant of his religion—and moreover, when it is generally understood and believed that he was a *Unitarian!*

This specimen of ignorance, carelessness and inconsistency, admirably harmonizes, however, with the other features and circumstances of this extraordinary and unfortunate production. It will be perceived that the reverend author is very partial to the term *besotted*—it occurring only five times in this "discourse." Its pertinency and beauty as a pulpit expression, we will allow to speak for themselves in the company of many others of equal merit. We have now hastily run through this singular and unique production—and we would be willing here to leave it to that indignant condemnation which we are confident it would receive, without further exposition from every candid and soundly-constituted mind. But we feel we would but half discharge the task we have imposed upon ourself thus to pass it. We have a higher duty to perform. We wish to vindicate and protect the sanctity of the ministerial office—the purity and dignity of the pulpit. We wish to shield the sacerdotal robes from the contagion of the deadly contamination to which such productions would subject them. We wish to guard and preserve the high and holy influences of the American pulpit.

We take no narrow and contracted ground. We are willing to see our clergymen, on suitable, but unfrequent, occasions discourse to their congregations on the general national political evils and tendencies to which they may think the country exposed. But this, except under the most prudent and enlightened restrictions is a dangerous mission, and seriously jeopardizes the true independence and legitimate influence of the pulpit.

The "independence of the pulpit," in these modern days of bold innovations and agitations is a much bandied term. With some it seems to mean an independence of all restraint—of all propriety and decorum of time and place—a license to pour forth from the consecrated temples of our holy religion, the jejune conceptions and the partizan and embittered prejudices of the *man* at the expense and to the degradation of the *minister*. The production under examinatian leads us to believe that this may be the view entertained by the reverend author. Against such sacrilegious desecration of a holy place and a holy office, we enter our solemn protest.

The legitimate function of the minister in his pulpit is properly to preach the word of God, to enlighten the minds and save the souls of men, leading them through and beyond the world to God and Heaven. Discussions of partizan and political questions and creeds should be left to other men and other places. Pulpits should be no stands from which ignorant and rampant political partisans in the false guise of ministers of Jehovah may mount and ride their hobbies. When our Churches, shall become defiled by the crazy harangues of conceited mountebanks, "Ichabod" may be written on their walls, for their glory and usefulness will have departed.

Lest any may think that these strictures have been provoked by adverse political opinions expressed in the "discourse," it may perhaps be allowable to say that such a surmise would do great injustice to the writer. These comments are submitted "more in sorrow than in anger," and with the hope in conclusion, that the reverend author will not again furnish such melancholy evidence that he has mistaken his vocation, however *low* may be his standard.

VINDEX.

For the Churchman.

To "consider their latter end" was made by the Lord a mark of wisdom in His people Israel.* It is equally so in mankind generally. We are all invested with moral power and responsibility which make it essentially incumbent upon us, and due to our own best interests, to reflect seriously on the end, or issue, of all we do, and of every state or position in which we are; and especially to consider that latter end of life, when will be awarded the final result of our probation in this world. As death is the entrance on that eternity to which this life is the passage, and for which it is the appointed period of preparation—which, indeed, is *the* life but just commenced on earth—our whole character and conduct should have an especial regard to that momentous event. In judging of whatever is connected with the formation and development of that character and conduct, we should be satisfied with no decision which does not look beyond this world, and weigh well and impartially its bearing on preparation for death and eternity.

The example which our Blessed Lord and Master left us, He carried with Him even to the cross. Perfect and beautiful in life, it was equally so in death. St. Luke has recorded an address which, while suffering the agonies of crucifixion, He made to His Heavenly Father, fraught with most invaluable instructions in considering our latter end, and which indeed may be regarded as comprising, in its full relations and bearings, the whole subject of Christian preparation for death:—"Father, into Thy hands I commend My spirit."

Jesus frequently gave His people the comfortable assurance that the ultimate object of His atonement, and of all His instructions and labors, was their companionship with Him in that joy set before Him, in consideration of which He did and endured all that appertained to His gracious office as their Redeemer and Saviour. Where He was to be, there His good and faithful servants were to be also. His privilege of commending His spirit into His Father's hands, was to be their's too when they should be about to give up the ghost. In order to this, however, they must, at that awful hour of leaving the world, be, indeed and in truth, the good and faithful servants on whom alone the Gospel declares that the Lord the righteous Judge will, at His second appearing, bestow His gracious commendation, and His call to enter into His eternal joy.

But the word of God gives us kind and solemn warning that this is a consummation for which men are to prepare themselves by earnest and diligent conformity, through the promised aid of the Holy Ghost, to the faith and obedience of the Gospel. If they would enjoy the unspeakable privilege, at the hour of death, of commending, with well grounded trust and hope, their souls into their Heavenly Father's hands, they must now, as the apostle exhorts, "commit the keeping of their souls to Him *in well doing*."† And in either case—for their guidance, preservation, and aid in their Christian calling, and for their happy entrance into paradise, and safe keeping unto the perfect consummation and bliss both of body and soul—this act of surrendry must be on the principles, and in the spirit, of that evangelical covenant which God has been pleased to establish as His rule and measure of intercourse with His people, and of extending to them the blessings of His reconciliation and favor. The soul, to be with any reasonable hope commended into God's hands on its departure from the body, must be imbued with that faith without which it is impossible to please Him; and this must rest, as its foundation, on the grace of God which bringeth salvation through Jesus Christ. It must embrace Christ with the conviction of the understanding, and the warm and devoted interest of the affections, fixed on Him as He is revealed to us, in His nature, His offices, and His acts. This conviction and devotion must be manifested in a course of faithful and cordial obedience. For our guidance and help herein, God has graciously provided us with the Bible and the Church, and the Holy Ghost has promised that the devout study of the former, and pious and steadfast allegiance to the latter, and godly diligence in the Christian duties therein provided and required, will be blessed with the manifold effusions of His grace, to direct, sanctify, and govern the heart and life in those ways of faith and godliness which are the appointed preparation for the soul's passing into God's hands, when death shall sever it from the body.

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* Deuteronomy xxxii. 29.

† 1 St. Peter iv. 19.

Of course there must be, in a moral and intellectual being, before such blessing can be expected from Him who sees the heart, a right apprehension, and just appreciation, of the gracious method of mercy which He has established. Our need of it must be felt in our native weakness and corruption, our actual guilt, and our consequent utter unworthiness of the favor, and just exposure to the righteous displeasure, of our Maker. We must be convinced of Christ's sufficiency, in the nature, offices, and acts, revealed of Him, entirely to meet that need. We must so feel and own His sovereignty and our dependence, His right to dictate and our duty of humble and unquestioning submission, as thankfully to receive the offers of His mercy just as He is pleased to make them; and therefore give earnest heed to all the means and conditions of that mercy which He has appointed—in other words, to all His commandments and ordinances. The faith with which He would have us look unto Him that we may be saved; the genuine and humble repentance, unto which He would have all come lest they should perish; the Church, in whose communion He requires that true faith and repentance should manifest themselves in devoted and active piety; and that greatest of all Christian virtues, charity, the bond of perfectness, which is to bring our whole religion into the keeping of the two commandments whereon all true religion hangs, that we love God above all things, and our neighbor as ourselves;—these points of clear Gospel requirement must be earnestly considered in the light in which the Gospel places them, with a view, and an honest effort, to their due influence, in that light, on the formation of religious principles, and the discharge of religious and moral duty.

Thus trained for God by the nurture and admonition of His Spirit, through the means which He has appointed for extending them to our race, the soul will be truly Christ's, pardoned through His atoning sacrifice, cleansed by His blood, freely justified by His righteousness. When the time of its departure has arrived, and it is about to be severed from the body, O what a contrast its state to that of the soul which is out of the way of salvation! As the latter has been without God and without hope in this world, so must it continue to be in the eternal world to come; where, having neglected to lay up in store for itself the good reward of a happy tendency and development of its still continued moral and intellectual energies, they are doomed to the reverse; and having refused to secure the bliss-bestowing smile of God's love and favor, and passed forever the period of probation when this could be done, the misery of His just wrath, anger, and displeasure, is the only alternative.

Saved from all this, the dying good and faithful Christian sees in death a release and a change, the approach of which soothes all present sorrow, and relieves all present pain; while the sure and certain hope of the infinite and everlasting beatitude thus to be conferred on him, gives joy unspeakable and full of glory to that last act of the faith and love of His probationary course—"Father, into Thy hands I commend My spirit."

B. T. O.

For the Churchman.

THE CHURCH IN ROCKLAND COUNTY.

Mr. Editor.—A short time ago, I spent a Sunday with the Rev. W. F. Walker, Rector of Trinity Church, at Piermont, in Rockland Co., and was so much pleased and edified with what I saw and heard, that I am constrained to offer this communication. I had long been anxious to enjoy the glowing scenery of Rockland—to look over its romantic hills and smiling glades, and, in a slight respite from the cold artificials of a crowded city, to commune with the wild and free magnificence of nature. I must confess, that though living at the great gate which opens on every side, and through almost every conceivable channel, upon the country, and having frequently heard from enthusiastic lips of the excelling natural glories which awaited my visit, and my vision, was not prepared for the amount of physical and moral pleasure which my excursion afforded me.

But it is not my object, Mr. Editor, to encumber your columns, devoted to other matters, with a minute description of the beauties and riches of Rockland Co. Suffice it to say, it abounds in all that can interest the lover or student of nature. It has rocks and stones of infinite vanity, for the Mineralogist, and Geologist. Plants and flowers in full profusion, for the Botanist, and birds of various plumage, for the Ornithologist. The fruit trees are laden with the rich promise of the harvest—the straw, the black, and the rasp-berry, give out their modest invitation to the coming feast—and the dogwood heaving its white blossoms in every grove and field, beckons us gratefully and significantly from a city, where heat and hydrophobia mark the Augustan reign! There is only one natural beauty of this County, to which I shall now in addition refer—the cedars of Haverstraw. They are not of the reputed size of the Cedars of Lebanon—being of small and under height, but they are of the most singular and beautiful shape I ever beheld, the branches and leaves start full, even from the very ground, and spread out into a symmetrical and perfect cone, tapering gradually and elegantly to the top. They alone are well worth a special visit.

It is well known to you, Mr. Editor, that when Mr. Walker first went into Rockland, about nine months ago, he found a County containing a population of 20,000 souls, rich in all the resources of natural wealth, and in all the elements, though slumbering, of general improvement, laying at our very doors,—entirely destitute of Church offices!

This circumstance presented a moral and spiritual anomaly that was well calculated to startle and confound. He found a field ripe for his labors. And with a remarkable energy and talent, a fitness for the peculiar and responsible work, unequalled—with a zeal and endurance that storm nor heat, coldness of climate nor of man—poverty nor sickness, nor disappointment could overcome, or weaken, he is already gathering in a harvest of his planting, which preeminently distinguishes him as under God, a faithful and accepted laborer in the great vineyard of the Church. I do not think it proper or necessary, to describe minutely, the visible and permanent results of his labors. The County itself is eloquent of them. But as an ordinary specimen of his usual labors, I must tell you briefly, the amount of his efforts on the Sunday of my visit. In the forenoon, he went through the full services of the Church, baptizing one infant, and delivering a sermon, in his neat little Church at Piermont. He then started almost immediately for Haverstraw, a distance of fourteen miles, where he again went through the services, and preached between three and four in the afternoon. He then set out again, and in the evening, at a locality called the Saw Mill, four or five miles from Piermont, he again held services, and delivered a long lecture on some of the distinctive features of our Church—reaching home about 11 o'clock at night—preaching three sermons, and baptizing one infant that day—and riding about 33 miles in an open buggy after 1 o'clock P. M! In conclusion, Mr. Editor, the Church in Rockland County, under the zealous and enlightened labors of the resident and ever active Rector, is presenting a noble promise. Not more fully or gratefully do the first bearing plants of that beautiful region give assurance of a ripe, fragrant, and joyful Autumn, than do his efforts, of a rich spiritual harvest. Shall not the soldiers of the Church Militant, strengthen his hands and encourage his heart, that he faint not by the way, that he may go on in a "joyful hope"—gathering up jewels for a crown at the last day?

M. S.

For the Churchman.

Mr. Editor.—In the Churchman of May 20th, was an article signed "Camden," describing or enumerating the articles of furniture necessary for the Sacrarium and Chancel. In it I find omissions of things which I conceive to be important, and I must differ from the writer's opinions upon some of the things treated of. With, therefore, every kind and sympathetic feeling which identity of interest would create, I offer the following remarks:

I would premise that I hold it an inviolable canon of Ecclesiology, that things should first be treated with reference to symbolism, and next, with a view to æsthetics. Then as my own feeling—in building a Church, where the thing can be added afterwards or altered, I would not care that the symbolism go very far ahead of the faith. As the latter advances, the other will take care of itself, and it is therefore, unnecessary to force it much. I state this to allay any fear that might be excited by my exceptions to "Camden's" remarks, that I wish to carry things too far. But I will make the application when I come to the point.

In rehearsing a former article, which I have not seen, and which treated of the furniture of the Sacrarium, "Camdem" says "If the Sacrarium be of stone, and paved with stone, the altar should be of stone. If it is of wood, or floored with plank and carpeted, a stone altar is incongruous and absurd." In this I differ wholly—first upon the lowest ground-taste. There is no more reason for his conclusion, than that if our parlors be floored with pine, our mantle-pieces, or our pier tables should be of the same material. Examples do not support him. The venerable Bede speaks of a stone altar in a Church built entirely of wood, by Paulinus, Archbishop of York: and in many ruined Churches, where the oaken floor of the Sacrarium has long since decayed, and where the altar-stone itself has crumbled and fallen, its massive stone foundations, significantly as deep as those of the Church itself, still remain. May we not take comfort from these as types of our faith, that however its outward development may be affected by time or the mischief of men, its foundations are still the solid rock, fixed and immoveable? Again. The Sacrarium is made for the altar, not the altar for the Sacrarium.—The altar should there fore be the key-note, the dominant, and not subordinate to the other. For symbolism, I should say that the altar should be of stone, but I am indifferent *as yet* to this. It is not a matter to argue upon; a person must *feel* that with his views of the Eucharist, he is better satisfied that the structure upon which the elements are consecrated is as solid, costly, and durable as it possibly can be.

"Camden" says, "If made of wood, it (the altar) should be a *bona fide* table of massive oak." For this, I see no reason or authority, or inherent propriety. On the contrary, all the old wooden altars were not tables, but chests or coffers; and many of the later ones in Churches built by the best architects of our day and faith, are made altar-like—pannelled around; and, in my humble opinion, for symbolical reasons, and as a guard as far as it may go, against certain views of the Sacrament, this is the best form.

About the Bishop's chair in Parish Churches, "Camden" is right, though upon visits of the Bishop, it would be perfectly proper to provide for him a chair of state. "Camdem" makes no mention of a Piscina, as part of the proper and necessary furniture of the Sacrarium. To this, as well as to the material of the altar, my preparatory remarks will apply—that I do not care that symbolism should go too far ahead of the faith. To have a Piscina in a Church, and yet never see it used, would be worse than absence of it. Also "upon the righte hande of the highe aulter, ther should be an *Almorie*, either cutte into the walle or framed upon it." This and the Piscina can be added at any time, and as the faith advances, a necessity for them will be felt, so that it is probably best to leave them until then.

About the use of stalls, I would suggest that a discrimination should be made in building country and city Churches. In the former, a large number of stalls would unnecessarily encumber the Chancel, as they might never be filled. In the latter, particularly those of the Metropolis, numbers of the clergy are liable to be often present, it is well to provide for these, within the Chancel, as "a peculiar people," by fitting it with a large number of stalls. I would here take occasion to remark, how much better proper stalls are than chairs, yet in their superstitious horror of superstition, we frequently see building commitees going to a far greater expense than stalls would require, in fitting the Chancel with chairs, the pattern of which are left with the Cabinet maker, who is glad to avail himself of them the next time he has to supply the drawing-room of a hotel, or a new billiard room. These chairs too, instead of being placed at the side of the Chancel, are generally placed along side the altar, so that the clergymen sits in them starring at the congregation, a position most unfavorable to abstraction, reverence, and devotion, unless clergymen are *very* much less under the trammels of the flesh, than the rest of their fellow mortals. This grossly objectionable custom obtains in some of our best Churches.

The form of the Lectern, "Camden" says, "should be either an Eagle, or a Pelican, or (misprinted *on*) a simple stand, supporting a double sloping desk." As a matter of mere taste, I should prefer the Eagle, as being a stouter and stronger looking bird; but when we look to symbolism, I cannot conceive that preference should not be greatly in favor of the former. There are but two instances that I can ascertain of the use of the Pelican as a Lectern. One still exists in Norwich Cathedral, the other *did* exist in Durham Cathedral. The bird is figured "billing her blood out of her breast to feed her young ones," and, as is well known, was a frequent emblem of the Eucharist. It entered largely into the sculptures of the altar, into the embroidery upon its vestings, and upon the fine linen napkins, and the corporal-cloths, and into the chasings upon the Chalices and cruets. In its use as a Lectern, I am inclined to think that this appropriation of it was not departed from, and that the Pelican Lectern was not the ordinary one from which the Lessons were read or chaunted, but was used exclusively to hold the book of sacramental offices, always then, as it ought now to be, heavily clasped and bound with precious metal. As a confirmation of this view, the Pelican Lectern at Durham, stood "at the north end of the high altar, where they sung the Epistle and Gospel," whilst "also there was lower down in the quire, another *Lettern* of brass, with an *Eagle* on the height of it."

Of the wooden Lectern, I would suggest that where it is to hold the Bible alone, a double desk is unnecessary, and less graceful than the single, as the front of the latter being made perpendicular, admits of devices or legends being carved upon it. Where, however, the service-book is large and heavy, an undesirable thing for ordinary morning and evening service, a double Lectern is convenient, the Bible resting upon one slope, and the Prayer Book upon the other.

The situation of the Lectern is immaterial in a small Church, as even from within the Chancel, if not too far, the Lessons can be heard, but in most of our city Churches it is better placed without the Chancel, and even advanced into the body of the Church. It is thus placed by some of the most approved ritralists of the present day, and old custom, and *still better*, evident propriety bears them out in it.

The exceptions which I have thus taken, are not all of them upon very important points, but it is as well to begin right as wrong, even in minutiæ; and I trust my brother Ecclesiologist will appreciate my endeavors to make the beginning upon which we are entering, a right one, even if I should differ from him in opinion as to what is right.

C. E. W.

Boston, Holy Thursday, 1848.

For the Churchman.

During the sitting of the New Jersey Convention last week in Newark there were admitted into union with it three different parishes, two of them (St. Phillip and St. Matthew) from the City of Newark itself. Both of them were admitted under circumstances of unusual interest. The one was ecomposed entirely of persons of African descent, and against their admission not a single objection was urged, not a single voice was heard. The circumstances are worthy of note, as illustrative of the right-onward *Scriptural* policy pursued in the diocese. All felt that as sinners redeemed by the blood of the same Saviour the members of St. Philip's Parish had a right to be represented in the "Councils of Christ's Church," as they had the hope of being admitted into the same heaven.

The admission of St. Matthew's Church, a German congregation, was under circumstances of still greater interest. Their former pastor had been educated in Gottingen, Hanover, and had gathered quite a large congregation under the name of Evangelical Protestants, holding doctrines similar to those of the Church of England. For the last year, however, he had from time to time attended the services of the Church, of which he had previously known something in his native country, and was drawn more and more towards her, until his mind attained a conviction of the apostolic origin of her ministry. Relinquishing at once the exercise of his former pastoral functions, he applied to the Bishop for a license as lay reader, and is now one of the candidates for orders in the diocese. The greater part of his former congregation have followed him into the Church, and attend regularly upon the services which he conducts as lay reader in the German language. About fifty families have signified their desire and intention to do so by a written pledge; and some twenty or thirty more are regarded as members of the congregation. In the last three or four months he has been preparing an interesting class of young persons for confirmation; and, on Thursday evening during the sitting of the Convention, they were admitted to that apostolic rite by the Bishop in Trinity Church, being recommended thereto by the Rector. The following notice of the service is taken from the Newark Daily Advertiser: "During the evening service the Bishop confirmed thirteen persons belonging to the German congregation in this city who have lately conformed to the Episcopal Church. The whole service, with the exception of the chants, &c., was in the German language, and performed by the Rev. Mr. Cook, a Missionary in New York. He also preached a sermon in the same language. No one could hear without being impressed with the power and grandeur of that language as a vehicle for prayer. The whole service was exceedingly imposing; and the attention and interest of the Germans, and especially the reverent behaviour of the youthful class, was very gratifying."

An interesting circumstance relating to one of the candidates, a young girl, will serve to show the feelings and the fitness of the whole class. She had come down to the city, week after week, a distance of ten miles from the residence of her father, for whom (her mother being dead) she kept house, in order to be instructed in the doctrines and duties of our holy religion. During the whole course, she had manifested the utmost religious sensibility, and it was to her a joy long waited for when on that evening she had the privilege of renewing and ratifying her baptismal engagements under the blessing of Apostolic hands. But ere the following Sunday, the ordinary season for Communion in the churches, she must of necessity return to her aged and infirm father; and yet she felt she could not go without partaking of the memorials of her Saviour's broken body and shed blood. Her request, made known through her former Pastor, was at once complied with; and, on Saturday morning, in Trinity Church, the tolling of the bell having called two or three together, the Rector after Morning Prayer, administered to her, in her own langnage, the Holy Communion. Then, and not before, was she ready to return to her waiting father and tell him the great things the Lord had done for her soul. "Gentle, grateful, humble girl! the blessing of God go with thee! Would that more were like thee!"

M. H. H.

☞ Since the above was in type we have received an addition to it, but too late for insertion.

For the Churchman.

Rev. Mr. Editor:—As I have noticed that the subject of *Odd Fellowship*, has of late attracted some attention in the Churchman, I have procured the following copy of a *bona fide* letter, which is written in what I think to be *about the right view*, and in a spirit worthy of the subject, and send it to you, not doubting that it will please you and many of your readers as much as it has me.

* * *

——, June 3, 1848.

My Dear Friend:—Your esteemed favor announcing my discharge from —— Lodge of I. O. of O. F., was duly received. You will accept my warmest thanks for the kind regrets you express at the step I have taken, in which you say the members of the Lodge share.

I trust you know me too well to think that I, who have been a member of No —, can ever be a sympathizer with those who retail foul slanders against the Order and its objects. I believe the object good; I believe you aim to effect it, and are governed by benevolent feelings. Had I expected to always remain a layman of the Episcopal Church, I should in all probability have continued a member of your Lodge, and labored with you in effecting its objects. But in commencing a course of study, for what I believe the ministry of Christ's Church, my mind has been often drawn more and more to a consideration of this Church.

I *was* a good Episcopalian, a believer in the Apostolic succession, and the primitive character of our Church: examination has made me something more *a Churchman*. I have learned to look on this Church as an institution created by my Saviour, a fold, a home for me and also for all the children of God. In this society (not of earth, not a voluntary association) men are to live, and through it draw spiritual sustenance from the Father of Spirits to fit them for Heaven.

As its Founder is perfect, so has He made it perfect, perfect as an institution in all its arrangements. It is confided to fallible men, and they may err; but the institution is perfect. I am baptized in this Church, and can I say there is any object to be accomplished for man's redemption or happiness, that needs that I should leave this home of my Master, to join a society of man's creation, which has no promise on which it can rely, that Christ will be with it alway, even unto the end of the world? There can be no such reason, not unless I admit that the Church is a failure, or, like the sects, admit the Church to be a voluntary association, in which men may create their own priesthood. You see my views. I place your Lodge by the side of every society that is a voluntary association of men, created by them, and not under the control of the authorities of the Church of Christ. I admit you have the same right to act through —— Lodge, as men have to act in American Bible society, or any other society claiming to be of men. But not so with me. I believe the church to be of Heaven, and He who created it has sworn that "the gates of hell shall never prevail against it." This Church is for me, and I cannot relinquish such a blessed promise and hope to effect what needs to be accomplished solely through the aid of men. But perhaps you say the Church has failed to do all this; nay, my friend, not the Church, for that were to doubt the wisdom of its Founder. I will rather say, men have failed to look on this Church as He designed them to look, failed to use it, and have sought out their own inventions; but when the members of the church shall learn to use it as He designed them to use it, we shall see it doing infinitely more for the furtherance of these benevolent objects than men have ever hoped to do. Had I time, I could add my views of the office I look for, as a further reason for the decision I have made. The office is a holy office; an office so much like our Savior's that He said to His Apostles, "As my father sent me, so send I you;" an office to make man a shepherd of Christ's flock, a watchman on Zion, nay more, one who through the Gospel and its institutions, shall remit and retain the sins of men. But I must close. Believe me to be still the sincere friend of all the members of —— Lodge; and it is my prayer that they all may become members of the Kingdom of Heaven. Your sincere friend, ——.

THE CHURCHMAN.

New-York, Saturday, June 10, 1848.

We have considered the Evangelical Knowledge Society as one of those things which could only be kept alive by opposition on the part of the Press. Its schemes are too palpably disorganizing and revolutionary ever to gain the support and confidence of any sober-minded churchman; especially since the clear light in which they have been placed by one of our Bishops who has warned his Diocess against this Society. If, however, any notice be taken of it by the press, the simple and honest exposure by "G. B." on our first page of its *factious* nature and tendency is surely all that is required.

We have a correspondent of great promise in I. C. H., from whom we shall be happy to hear more frequently.

It is probable that our good friend on the first page who will not take to himself even so much as the honor of a signature, may look for some rejoinder, under the editorial head, on the subject of Odd Fellows. But really we must own ourselves, though not convinced by his arguments, yet vanquished by his kindness. Perhaps "Pastor" will have the courage, which we lack, to become his antagonist.

Two erroneous impressions, though not intended to be conveyed, are likely to be derived from Dr. Turner's communication.

The first is, that the venerable names of Beveridge, Hammond, and Waterland, are against us on some doctrine of the sacraments, which we have represented as the doctrine of the Church. This is an impression which "The Protestant Churchman" would doubtless have no objection that its readers should derive from the communication of its correspondent. This, however, we cannot allow; and we beg therefore that it may be distinctly understood, that the reference of John vi., 53-56, to oral or sacramental feeding in the Eucharist, is a point which we have never represented, and would never think of representing, as a distinctive Church view. Many sound Churchmen have held it, and many others equally sound and Catholic have not held it. The distinctive doctrine which "The Protestant Churchman" and its correspondents have impugned is, that the Holy Eucharist is not only a *sign* of the Body and Blood of Christ, the food and substance of the soul, but the *means* also of conveying it to the worthy recipient. In their denial of this doctrine, these men have had the assurance to claim the authority of Bishop Hobart, and would no doubt be glad to bring Beveridge, Hammond, and Waterland to the same sectarian level; though we have no belief that they would herein receive any direct countenance from Professor Turner.

The other erroneous impression likely to be taken from the Professor's communication is, that to interpret the passage under consideration of sacramental feeding is Popish; a just ground for imputing Roman doctrine, or a tendency to Romanism. "Dr. Seabury," he says, "implies that an omission to explain John vi., of the Eucharist, is setting aside Catholic antiquity. *Stat pro ratione dictum.* Even the Council of Trent did not venture so far as this." Evidently assuming that the interpretation is a mark of Popery, and that in claiming for it a consent of the Fathers, we go beyond the Council of Trent in zealous defence of a Popish doctrine.

So far, however, is this interpretation from favoring Romanism, that its advocates, and so far as we know, all its advocates, in the Reformed Church, have regarded it, and truly, as utterly inconsistent with one of the chief errors of Romanism and effectually subversive of another.

In the first place, they distinguish between the *Sacramental* and the *personal* or *natural* body of Christ. They believe that bread and wine, by our Lord's appointment, when consecrated by the Word and Holy Spirit, are the Body and Blood of Christ in *power* and *effect*, though still remaining bread and wine in their *natural substance*. This is totally inconsistent with the Roman doctrine that the substances of bread and wine cease to exist, and that what is eaten with the mouth, is the Body which is united to our Lord's Person. "It is evident," says Mr. Johnson, one of the most strenuous for interpreting John vi. of oral or sacramental feeding, "that the ancients, in praying that the Bread might be made the Body, the Wine, the Blood, did intend no more than the Bread remaining Bread, might be, spiritually, and in effect, the Body and Blood. The Romanists believe the Bread and Wine to be annihilated, and the Body and Blood, by a strange, I know not what, *adduction*, as they express it, to be brought to the paten and chalice in their stead. So that this judgment of the Primitive Church is wholly inconsistent with the doctrine which has, of late ages, prevailed in that Church; and they, therefore, who will call it Popery, not only calumniate the Primitive Fathers, and the main body of the best Christians that ever were in the world, but betray their own ignorance and want of charity, and do a real honor to the Church of Rome which she little deserves."

Hence it is apparent that the Reformed Divines may follow the ancient Fathers in interpreting John vi. of *sacramental* feeding, without giving the least countenance to the Romanist transubstantiation, or corporeal presence. But understood of sacramental participation, the words of our Lord, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," are a plain condemnation of the Roman practice of withholding the cup, and one which they are driven to very sorry shifts to evade.

On this subject the reader will be pleased with the following extract from the profound and learned Dr. Jackson:

"Many there were, and yet are in reformed Churches, which deny this place to be meant of *Sacramental* eating. But as Beza (amongst others) well observes, they which deny this place to be meant at all of *Sacramental* eating, err no less than they do, which restrain it only to *Sacramental* eating. Their error (which deny it to be meant at all of *Sacramental* eating) is so much the worse, because it gave advantage to our adversaries of the Romish Church, which want no wit to work upon all advantages given. To omit others, Jansenius and Dr. Hessels (two of the most exquisite expositors of Scriptures, and most judicious divines which the Romish Church had after the reformation was begun by Luther and Zuinglius, and prosecuted by Calvin) expressly deny *our Saviour's dispute in this chapter*, with the Jews, to be meant at all of Sacramental eating and drinking. The reason which enforced these two great divines to slight the authority of most writers in their own Church, and to waive the authority of most ancient Fathers (which it is evident do understand this place of *Sacramental* eating and drinking) was because they saw no possibility how to maintain the peremptory decrees of the councils of Constance and Basil, concerning communion under one kind, if the words of our Saviour, ver. 53, of this chapter, be to be understood of *Sacramental* eating and drinking. For it is granted by all, that the consecrated bread is sacramentally his body, not his Blood; and that the cup is Sacramentally his Blood not his Body: And yet our Saviour's words are express, *Except ye eat the flesh of the Son of Man and drink his Blood ye have no life in you.* So that all who hope to have life, must Sacramentally drink his Blood, as well as eat his flesh, if this place be meant of *Sacramental* eating. That evasion which most of our modern priests and Jesuits use for eluding, rather than answering this objection, was too palpable in that Church, which yet maintains that the former words of our Saviour, are to be understood of *Sacramental* eating Christ's flesh, and drinking Christ's Blood. The evasion of modern Priests and Jesuits is, that he which Sacramentally receives Christ's body under the shape or form of Sacramental bread, doth with it receive his Blood *per concomitantiam* by way of concomitancy, because there is blood contained in his body which they thus receive. But this cannot satisfy any Romish Divine which understands himself or the ancient doctrine which that Church pretends to follow. For this device of receiving Christ's Blood in the bread per *concomitantiam* was but a late invention, little above two hundred years before *Jansenius* or *Hessels* lived. And the newness of this imagination or invention (which was generally applauded in the Romish Church in his time) was one special motive, *why that a Reverend Pastor of Blessed Memory, Mr. Gilpin,* did disclaim the Romish Church Doctrine in the point of transubstantiation, as Bishop Tunstal, his uncle, before him had done."

Dr. Turner thinks Mr. Johnson "undoubtedly in error" in the opinion, that the necessity which would follow, of communicating in both kinds, was the chief motive that induced the Trent divines not to limit the discourse in St. John to sacramental eating; and he gives us a statement from Pallavicini, going to show that the divines of the Council of Trent well knew that they *could* not maintain the Sacramental interpolation, on the ground of a consent of fathers; the correctness of which statement, he adds, is candidly admitted by Dr. Wiseman. What temptation Pallavicini or Dr. Wiseman had to favor a different statement, is not apparent to us. However, we have no wish to open new topics; otherwise, the very chapter of Pallavicini, from which Dr. Turner quotes, would furnish material for a view of the subject, somewhat less creditable to the Trent Divines, than has been taken by Dr. Turner and Dr. Wiseman. We have said enough to show, that in opposing the sacramental interpretation of John vi, Dr. Turner is working rather in favor of Romanism than against it.

From the papers brought by the steamer Niagara, we learn that the news that the Pope had agreed to declare war against Austria is not confirmed, but in fact, is the subject of a violent struggle between the Pontiff, in his capacity as temporal Prince, and his subjects. The Pope, on the one hand, entertains conscientious scruples against levying war against Austria. His subjects, on the other hand, devotedly attached to his person as they are, and not unthankful for the part which he has taken in advancing liberal institutions, are nevertheless inflexibly determined that the Roman states shall not stand passively by while all the other Italian provinces and principalities are uniting in a noble effort to expel foreign rule from the peninsula. In short, they are resolved one and all, to drive the Austrians beyond the Alps, and the utmost that will be conceded to the conscientious scruples of Pius IX., is permission to retain the nominal sovereignty of his states, while a laical ministry, exercising the executive power independent of him, shall do that which his scruples forbid him from doing.

Advices from Rome to the 7th state that the Austrian Ambassador has received his passports, and was to leave Rome on that day.

The official journal of the Pontificial Government asserts that the Programme of the new ministry which has been published, has no official character, and is wholly unauthorized.

The adjourned Convocation of the Clergy within the Archbishopric of Canterbury, took place on Wednesday, May 17th, in the Chapter House, St. Paul's, the Archbishop presiding. The members of the lower House having been summoned into the presence of the Archbishop and attendant Bishops, the Litany and appropriate prayers were read in Latin. The proceedings were confined to matters entirely of a formal character, arising from the death of the late Primate. No opportunity was afforded for any expression of opinion, on the part of those present. It stands adjourned to Thursday, May 25, to meet in the Jerusalem Chamber at Westminster. The Address to the Queen, which has been agreed to, was to be presented about the 20th. The Clergy of two of the Deaneries of the Diocese of Worcester had requested the Proctor for the Archdeaconry of Worcester, the Rev. H. A. Woodgate, to bring the subject of the proposed new Test of Heresy before Convocation, and to urge upon that body the duty of solemnly protesting against the measure which had been suggested.

A move has been made in the House of Commons adverse to the Cathedral and Collegiate Churches of England. In bringing forward a motion for an Address to the Crown for an inquiry into their state, Mr. Horsman—whose recent mistatements in regard to the Bishop of Salisbury were noticed last week—spoke at length on the subject, contending that these Churches did not answer the end of their endowment; and that instead of being the strong-holds of the Church, and promoting the extension of religion, he rather believed that they tended to its decay. These statements he attempted to sustain by some alleged facts in reference to the Cathedrals of Canterbury and Lincoln. He was replied to by Sir Robert Harry Inglis. Mr. Gladstone, in some remarks which he made on the motion, expressed the wish to see many of the Canonries devoted to educational purposes, and to those of the Parochial Ministry. Lord John Russel did not concur in the view of Mr. Horsman, but promised that this, and the whole question of the Church, should undergo consideration: whereupon Mr. Horsman, withdrew his motion.

On this subject, the English Churchman remarks:

"There can be no doubt that the apathy, slovenliness, and covetousness—in a word, the *unfaithfulness*—of past (or passing) generations of Deans and Chapters, have brought such odious notoriety upon our Cathedrals, and all connected with them, as to excite towards such statements strong sympathy and attention, among even earnest and deeply attached members of the Church. Would that this sympathy had, in the present day, no more solid foundation than popular prejudice arising from abuses which had been reformed! But it is not so, and, therefore, although we are aware that many members of our Capitular bodies are earnestly and successfully laboring in the work of reformation, we consider it our duty to urge upon every member, the wisdom, the good policy, as well as the plain duty, of "setting their houses in order," without the interference of a Whig Commission, with which they are now apparently threatened. Whatever errors of omission or commission, Mr. Horsman may have made, should be instantly and thoroughly corrected, and the counter-statements should be widely circulated, but it should, be also made evident, that whatever abuses exist, are either beyond control, or in course of speedy and entire removal."

Dr. Graham, the new Bishop of Chester, was confirmed at St. James' Piccadilly, on Saturday, May 13, and consecrated the following day, at Whitehall Chapel, by the Archbishop of York assisted by the Bishops of Lincoln and Durham.

The Bishopric of Glasgow has been tendered to the Rev. E. B. Ramsay, Dean of Edinburgh. He has, however, felt it his duty to decline accepting it. Another mandamus will be immediately issued by the Primate. It is supposed that a majority of the Presbyters will support Mr. De Burgh, of St. Mary's, Glasgow, especially as the Rev. Mr. Sandiland has signified his intention of not allowing himself to be nominated.

The Rev. R. Michell, Vice Principal of Magdalene Hall, Oxford, and Prælector of Logic, has been elected Bampton Lecturer for the year next ensuing.

The Anniversary Festival of the Society for the Propagation of the Gospel, was celebrated by Divine Service at St. Paul's Cathedral on Tuesday, May 16.

Lord Ellesmere has given £500 to the King's College Hospital, partly in remembrance of the conduct of the students on the 10th of April.

The Hon. and Rev. Arthur P. Perceval, the well known author of the able treatises of "the Roman Schism" and 'the Apostolical Succession" has sent in a Petition to Parliament on the subject of Dr. Hampden's Consecration. In asking for its insertion in the English Churchman, Mr. P. says, "If it seem to any of my brethren that the House of Commons is an undesirable body before whom to bring such an appeal, I answer that we must take things as we find them, and, short compromise of principle, must work with such means as are placed within our reach. For the further satisfaction of objectors, I beg leave to submit to them, that as the Heathenish profession of the Roman Emperors and Magistrates did not hinder St. Paul from asserting and claiming at their hands his privilege and liberties as a citizen of Rome, no man can in reason allege that the disregard to religion evinced, according to the Reporters, by a large portion of the House of Commons, should debar Christians of the present time from asserting and claiming at their hands our privileges and liberties as subjects of the British Crown."

The Petition which was presented to the House of Commons on Monday, May 1st, [St. Philip and St. James,] by Henry Drummond, Esq., M. P., for West Surrey, is as follows:

To the Honorable the Commons of Great Britain and Ireland in Parliament assembled.

"The humble Petition of the undersigned humbly showeth,—

"That your Petitioner considers, and is prepared to prove, that the late Consecration or pretended Consecration of Dr. Hampden to be Bishop of Hereford, by the Archbishop of Canterbury, and the Bishops of Llandaff, Norwich, and Worcester, at Lambeth on the 26th ultimo, was unscriptural, uncanonical, illegal, and unconstitutional, and in open violation of the liberties of the Church of England, as allowed by the Common Law, and recognised and protected by Magna Charta, and divers other Statutes of this Realm.

"That the evils of such a proceeding affect the spiritual liberties and interests, not only of the whole Diocese of Hereford, but of the whole Church of England, at home and throughout the whole Colonial Empire of Great Britain upon which the sun never sets; for that in the event of a vacancy of Canterbury, the same advice which has forced Dr. Hampden into the See of Hereford, may, and probably will be employed to force him into the Metropolitan See of England.

"That the evils arising from leaving a matter of this kind without solemn decision, are of the most painful nature; affecting generations yet unborn, and all upon whom the said Dr. Hampden shall presume to lay hands, whether of the Clergy or the laity.

"That no precedent for the course pursued can be found in English History save in the reign of Mary the wife of Philip of Spain; when, as now, persons obnoxious to the Church, and under imputation of unsoundness in doctrine were by the civil power uncanonically and unconstitutionally intruded into Episcopal Sees, against the wishes of a majority of the Bishops of the Province.

"That the only tribunal upon earth recognized by Scripture, by the laws of the Church of England in all ages, and by the Common and Statute law of this Realm, as having power to hear and determine such a cause, is the Provincial Synod of Canterbury.

"Your Petitioner, therefore, out of duty to the Crown, to which he has been Chaplain in three reigns, and out of duty to the Church of England of which he has now been a minister for upwards of five-and-twenty years, humbly implores your Honorable House to shield both these important interests—the Crown and the Church—from the evils likely to ensue upon both, by reason of the evil advice in Ecclesiastical matters lately tendered to the Crown by the civil officers of State; either by presenting a memorial from your Honorable House to the Queen, praying her to convene a Synod of the Bishops of the Province of Canterbury, that so this matter may be legitimately and canonically determined, to the glory of God, the honor of the Queen, and the peace and satisfaction of the whole Church; or else, by appointing a Committee of your Honorable House to make previous inquiry; before both or either of which bodies your Petitioner engages to make good that which he has here advanced.

"And your Petitioner, as in duty bound, will ever pray."

Trinity Church.—On the feast of the Ascension, in 1846, Trinity Church, in this city, was consecrated; and the second anniversary of that solemnity occurring yesterday, June 1, there was a peculiarly imposing and impressive service in the forenoon. It began at the usual hour (9) of Morning Prayer, and, though so early, was very numerously attended. The boys of Trinity School went in procession, and occupied the seats in the middle Aisle, and in front of the Desk. They were accompanied by their teacher, Rev. Mr. Morris. All the clergy connected with Trinity were in attendance, excepting Rev. Mr. Parks, who still remains too ill to leave his house. Rev. Dr. Wainwright read Morning Prayer as far as the First Lesson; Rev. Dr. Haight, the rest. Rev. Mr. Morris read the Lessons of the day. Rev. Dr. Berrian read the Ante-Communion service, aided by Rev. Dr. Higbee in the Epistle. The latter preached an admirable discourse suited to the festival, in the close of which he alluded beautifully to the Church, and the constant services there celebrated. The Holy Communion was administered to an unusually large number of partakers, among whom were some forty of the clergy, a goodly portion though not officiating, occupying the seats on either side of the outer chancel. In the administration of this rite, the Rev. Drs. Berrian, Wainwright, Higbee, and Haight, all of Trinity, took part.

The music, we need not say, was all it should have been. The *Te Deum* and *Benedictus*, composed for the consecration of the Church, by Dr. Hodges, were nobly performed; and the *Venite* was impressively chanted; and the good old tune of "Old Hundred," was poured forth by the congregation, accompanied by the full voice of the noble organ, which, under Dr. Hodges' touch, seems the very imbodiment of Praise itself.

We omitted to mention the fact, that the wardens and the entire vestry of the church (including St. John's and St. Paul's Chapels) were present and occupied seats together.

For the foregoing account we are indebted to the New York Express of June 2.

During the two years which have elapsed since the consecration of this noble pile, it has been opened daily, morning and evening, for the worship of Almighty God, and will continue to be so, we trust, while its massive walls remain. To how many have these blessed services brought comfort and strength! How many, too, of the poor and friendless have here too, found in the Pastors those who would listen to their tale of wo, sympathize with them in their distress, and aid them with their counsel and their alms! Eternity alone will unfold the blessings which such an House of Prayer and such ministrations have conferred on the community, in whose midst it lifts up its cross-crowned spire, pointing out to the passer-by, that there—above the world—is their true, their only home.

Education.—Our attention has been called to a circular of Mrs. C. A. Stewart, a lady of education and refinement, whom, we are told by a gentleman most competent to judge, is most deserving of the patronage of the public. Mrs. Stewart proposes to receive into her family at East Chester, sixteen miles from the city, six young ladies under fifteen years of age. To these pupils Mrs. S. and her husband intend to devote themselves with strict fidelity. The situation is pleasant and within five minutes walk of the Episcopal Church. Mrs Stewart's references are of the highest character. Among other gentlemen of equal standing, she refers to Bishop De Lancey, Dr. Wainwright, Dr. Henry, Hon. John C. Spencer, &c. &c. Communications may be addressed to the care of Wm. Poole, Esq., 39, Burling Slip; or to Mrs. C. A. Stewart, East Chester, New York.

The March Number of THE EVERGREEN contains the following very interesting letter, over the honored initials S. F. J., in regard to the Christian Remembrancer, and the Messrs. Appletons' proposal to furnish it at a greatly reduced price:

To the Editor of The Evergreen:—

SIR,—I am glad to perceive, by the advertisement of Messrs. D. Appleton & Co., in The Churchman, that measures have been taken to bring the valuable English quarterly, entitled The Christian Remembrancer, into wider circulation in this country. Having some knowledge of that publication which may tend to promote its circulation among the members of our Church, I have thought that you may perhaps give place for the present communication in your useful and agreeable miscellany.

The Christian Remembrancer was first published as a monthly periodical, under the patronage of a wealthy and munificent clergyman, who was the intimate friend and frequent correspondent of Bishop Hobart, and from whose mouth I learned its history. The first time I dined with him during my residence in England, in 1844, I had the pleasure of meeting the reputed Editor, at his table. I say the *reputed* Editor, because it was then, if it be not now, considered important to preserve the independence of the Review, by preserving for him a quasi incognito. I was much attracted toward him, by this interview; and our acquaintance soon ripened into intimacy, and then into friendship. His avocations are so great that I rarely hear from him; but when I do, his letters are in the highest degree instructive and interesting. He it was who first gave me notice of Mr. Newman's apostacy, and about the time when the Treatise on Development was first published in New York. I received from him an admirable analysis of its argument, and a concise but most acute detection of its fallacies. On the cessation of the British Critic, which was killed by its falling into the hands of the Romanizing party in England, The Christian Remembrancer was changed from a monthly to a quarterly periodical, that it might uphold the great principles of the orthodox Churchmen in England, as the British Critic had done in its palmiest days, under the influence of Jones of Nayland, the Rennells, father and son, and other learned and able champions of the true Catholic faith. It is a curious fact, that The British Critic was at one time owned by four of the best friends the Church of England has had in these latter days, of whom one was the munificent clergyman of whom I have spoken as the friend of Bishop Hobart. From him I learned the whole history of that publication. Supposing that it was securely established as the organ of the Church of England, the four whom I have mentioned voluntarily relinquished their property in it, amounting to £1000, that a more ample income might be given to its Editor. To their great mortification, a brother-in-law of Mr. Newman finally held that office, when no suspicion attached to him of unsound doctrine; and thus the few last numbers of a publication which had become venerable for its long continuance under the best auspices of the Church, became the vehicle of opinions entirely at variance with its original character. The unhappy fate of The British Critic, growing out of fraud worthy of the disciples of Ignatius of Loyola, will keep the eyes of the Church of England open to guard The Christian Remembrancer from a similar exit. Believing, therefore, as I do, that it will maintain the reputation it has acquired, I cannot but commend The Christian Remembrancer to the churchmen of this country. I am your obedient servant,

S. F. J.

At a Special Meeting of the Vestry of St. Philip's Church, held May 28th, 1848, the following Preamble and Resolutions were unanimously adopted:

Whereas, It has pleased Almighty God to remove from this life our late officiating minister, the Rev'd ALEXANDER FRAZER, who, during the last six years, has faithfully, zealously, and in the fear of God, ministered to this Parish, therefore

Resolved, That whilst we deeply deplore the death of this earnest and faithful servant of the Lord, and whilst we lament that we can no longer listen to his voice, we yet sincerely hope and truly believe that our temporal loss is his eternal gain.

Resolved, That we deeply sympathize with his bereaved relict, and the other members of his family in this their affliction.

Resolved, That the Church be dressed in mourning during the next three months.

Resolved, That a copy of the foregoing Preamble and Resolutions be transmitted to the family of the deceased, and a copy be also published in the Churchman and Protestant Churchman.

[A Copy.] JOHN BERRIAN,
Secretary to the Vestry.

ERRATUM.—In the communication in our last, signed J. S. M., fourteenth line from top, the name "De Teng" should have been De Zeng.

New Publications.

ENDYMION, *by Henry B. Hirst*. pp. 122, 12 mo. Boston. William D. Tickner and Co.

A dainty volume after the manner of the poetical issues of a house who publish the most tasteful editions of a certain description of books,—choice literary morceaux, whether of prose or verse. Mr. Kernot, at the uptown Bookstore, Broadway near Bleecker, is the sole New York agent, for the sale of Endymion.

Mr. Hirst has the misfortune to have written a poem on the same general foundation as Keats, and with very similar success. Peculiar traits mark the two writers, a certain tendency to voluptuous description, something of prolixity and verbiage, an effeminate sweetness, occasional romantic extravagances. But this is all cold-blooded criticism.

The writer disavows having ever read Keats' Endymion, until after he had finished his own poem, to guard against imitation or unconscious cribbage! His stanza is utterly unlike that of Keats, who wrote in blank verse.

The old story of Endymion's love and courtship: of Diana's forgetting her character of coldness and disdain in her admiration and love of him, with the pathetic event of the history, is an old classical favorite subject with the Poets: nor do we wonder that it is has fascinated Mr. Hirst.

We should only interpose the prosaical objection, that the theme is a little trite, however, originally beautiful, and that brevity and concentration, might give power to the diffused fancies, and verbal felicities, of a poem of four cantos.

Still, there is much beauty and refinement in this effort, and we are not able to set the limits, (if it were the critics province to do so) to the fanciful excursions of the Poets, or the picturesque associations of the scholar.

HARPER'S ILLUSTRATED CATALOGUE, 160 pp. 8 vo., reveals a stock of manifold attractions, a literary arsenal well supplied with weapons to combat error, a literary storehouse, whence many may draw the necessary intellectual aliment.

The same ever-active publishers have in press, a work, which has been spoken of as remarkably interesting, a new Biography of Goldsmith, by Mr. Forster, the late (if not still attached to the paper) critic, literary and dramatic of the London Examiner, perhaps the best written and ablest of the English hebdomals. Mr. Forster is ingenious, acute, eloquent and thoroughly imbued with the appreciative spirit of literature. He is a generous critic, and is sure to extract all the good out of a book, he can find (sometimes adding a grace of his own), and quite repudiates the false and formerly fashionable style of making the worst possible case, out of materials containing something good, if perhaps a good deal, barely passable. This is perhaps the best general rule to adopt; a weak or a bad book, dies of itself or provokes speedy destruction; but a good book, though it has a principle of vitality, may sometimes require to be cherished for awhile, until it is sufficiently made known.

HALF HOURS WITH THE BEST AUTHORS. *By Charles Knight*. Vol. II., pp. 558. 12 mo. John Wiley.

Perhaps, the very best specimen of a book of elegant extracts in English Literature: much superior to the selections of Dr. Knox, in variety, and picturesqueness. Some of the most striking scenes are described, and the most vivid relations occur, in this book. Other papers, essays or sketches, or extracted passages from long works are more of a reflective tone, didactic and philosophical. The selections are from the regular list of choice English classics, with occasionally rare chapters as from Bassompiere on Comines.

Every seventh day, are selected admirable specimens, from Jeremy Taylor, Sumner, (present Archbishop,) Baxter, Heber, Cave, Young, Lucas, Venerable Bede, Bates, Butler and Burnet.

Nor are American writers forgotten, although few are mentioned, yet the choice is good, and among such glorious companions, their place is enviable,—Franklin, Irving, Prescott, Longfellow and Everett are all represented.

Mr. Knight, the editor of this volume, is a bibliopole, of the right stamp, with intelligence, judgment and spirit, he is a reputable author besides, and a most spirited projector of literary undertakings.

Books of this kind have their place, for the youngest and most advanced students: to give the former a taste for miscellaneous reading, and to serve as a species of table-book for odd quarter hours and idle interstices of time, to the latter.

SHAKSPEARE PROVERBS: *collected into a Modern Instance, by Mary Cowden. Clarke*, 144pp. square 18mo. Putnam.

These "concise, witty and wise speeches" as Camden calls Proverbs, "grounded upon long experience containing for the most part good caveats, and therefore both profitable and delightful," comprise the sum of the popular wisdom, of every people. They form the current intellectual coin of every language, and though including general truths universally applicable, have something of a national character, like songs and Ballads.

In common with good Fables, they are the most admirable treasures of the experience of ages—and if all other writings were blotted out of existence, Fables and Proverbs alone would still, conserve the best portion of human knowledge, (not scientific.)

In the Old Testament, occurs the earliest (and a most excellent) Fable, that of Jotham, while the Proverbs and Ecclesiastes of Solomon contain the profoundest wisdom. Solomon speaks of Proverbs as "the words of the wise and their dark sayings," and their objects, "to give subtility to the simple, to the young man, knowledge and discretion."

Now much of ordinary conversation is made up of Proverbs; trite, often, because so true: what logic or illustrations is more effectual than a pithy Proverb aptly applied.

It would not be difficult to run on, with a desultory lucubration of some length on this subject; but a few words of the book before us, is necessary. Shakespeare, whom Mrs. Clarke, justly styles our wisest poet, is full of pointed aphorisms not always proverbial. Often he dresses up an old saying in a picturesque garb. These paraphrases enhance the elegance, but do not always preserve the homely points of the saw. A proverb ought to be as short and as salt as possible. The Poet sometimes diffuses sweet fanciful images over a barren text—but much oftener he is an exquisitely true and elevated moralist; above a mere proverbialist.

The lady, who has classified with much judgment, the various maxims and sentences, is Mrs. C. Clarke, whose pains-taking is equally evident, in the minute and most accurate concordance to Shakespeare, which she gave the world some months since. 'Shakespeare Proverbs,' is an elegant gift-book and a text book of prudential philosophy, practically set forth. It is worth tenfold the books, got up for similar purposes, and is worth *studying*.

ALWAYS HAPPY: New York, Stanford and Swords 171 pp. 18mo.

If popularity be a test of merit (as in many cases it is, although by no means in many other instances,) which is a pretty sure touchstone, applied to books for children, the present work offers strong claims to our American juvenile readers. For it is a reprint from the *fifteenth* London edition. The idea of the present Tale, grew out of some stories told to a circle of six children, by their mothers in the winter of 1812-13. The good effects remarked in the conduct of the children by their telling, induced the mothers, to put them into a permanent shape.

It is a little astonishing, that the volume has heretofore escaped the eyes of an American publisher; this being the first edition, in the United States. Children are good instructive critics, of what they can understand, and of juvenile works, they feel the merit, of which they are unable to form an exact opinion. These anecdotes are simply told, composed of very natural incidents, and impress an excellent moral.

A FUNERAL ORATION ON THOMAS COLE, *by W. C. Bryant*. 42pp. 8vo. Appleton & Co.

This elegant piece of composition by the finest American Poet, a memorial dedicated to the foremost of our landscape painters, is worthy both of the subject and the orator. It is, though styled a funeral Oration, (although somewhat partaking of the form of the Eloge,) far better than such efforts commonly are. It combines a sustained, succinct and pure narrative, with the proper reflective suggestions and critical strictures naturally growing out of it.

The Oration was delivered before the National Academy of Design, on the evening of May 4th, and is now published by order.

Stanford & Swords have issued a new edition of ROSE'S TRANSLATION OF NEANDER'S HISTORY of the Christian Religion and Church, during the first three centuries, in one neat octavo volume, double columns. If we are to be dependent upon German Divines for our Ecclesiastical Histories—and how much longer shall we be?—we are thankful to have them translated and edited by Churchmen, who will, at least, put the reader on his guard as to their erroneous deductions, and unsound doctrines.

We acknowledge the receipt of a new edition of "QUESTIONS FOR SELF EXAMINATION," and of the MANUAL FOR CONFIRMATION—an excellent manual from Stanford & Swords;—of the TRUE CATHOLIC, CHARLESTON GOSPEL MESSENGER, SPIRIT OF MISSIONS, and YOUNG CHURCHMAN'S MISCELLANY, for June.

Foreign Intelligence.

STATISTICS *of Church, Religious, and Benevolent, Institutions*, [*Collected from the last Annual Reports.*]

Church Missionary Society.—Established in 1800. Has stations in West and East Africa, India, China, the Mediterranean, North West America, the West Indies, and New Zealand. Annual income, £116,000.

Society for the Propagation of the Gospel in Foreign Parts.—Incorporated in 1701. Has stations in the East and West Indies, the Canadas, Australia, New Zeland, Van Diemen's Land, Nova Scotia, New Brunswick, and Cape Town. Average income, £95-000.

Society for Promoting Christian Knowledge.—Established in 1698. Circulates about 4,000,000 a year of bibles, prayer books, tracts, and other approved works. Average annual income, £90,000.

Society fr Building, Enlarging, and Repairing of Churches and Chapels.—Established in 1818. Has expected £327,000 in grants, by which additional church-room has been provided for 575,000 persons. Average annual income, £24,000.

London Society for Promoting Christianity amongst the Jews.—Established in 1808. Average annual income, £28,000.

Clergy Orphan Corporation.—Established in 1725. Upwards of 200 children of both sexes are on the foundation, where they are fed, clothed, and educated until of an age to be apprenticed. Average annual income, £4,500.

[NOTE.—The respective incomes are calculated upon an average of the last three years. During the year 1847-8, the receipts of nearly all the societies show a decrease as compared with the previous year —a circumstance attributed to the monetary presure.] —*Wilmer & Smith's Times.*

At the East India House Quarterly Court Mr. Poynder's motion, pledging the court to interpose and put an end to the farther payment of money by the company to the Temple of Juggernaut, was lost by a majority of 4 to 57.

Extract from the London Standard May 11th.

We are fully sensible how ill the columns of a newspaper are suited to the treatment of sacred subjects—not less sensible of our own want of qualification for the task; but there is something so remarkable in the downfall of the papacy, be it but temporary, be it final (as we devoutly believe it to be), that we cannot withhold from our readers the striking fact, that a pious interpreter of Scripture prophecies, 147 years ago, fixed the event as foretold in the Apocalypse for this very year one thousand eight hundred and forty-eight.

The prediction will be found in a little tract, by the Rev. Robert Fleming, published in 1701, under the title of "The Rise and Fall of the Papacy." This little work, of which some editions have been lately printed at a cheap rate, is one of the most remarkable and interesting religious works that we have ever seen. It is written in a pure Saxon style, a clear method, and in a sober Christian spirit, as far as possible removed from enthusiasm. The book extracts from the Apocalypse, by reasoning almost strictly arithmetical, a prediction of the persecution of the French protestants in 1723—of the massacre of the protestants at Thorn, in 1724—of the movement against the Jesuits towards the close of the last century, and of the destruction of the French monarchy at its end, placing the consummation of that destruction as to be effected before the year one thousand seven hundred and ninety-four—a prediction fulfilled to the letter by the murder of the king and queen, in 1793. Using the same canon of interpretation, Mr. Fleming foretells the obscuration of the papacy in the first years of the present century (the imprisonment of Pius VI. by Napoleon), and its final destruction for the present year 1848.

Mr. Fleming died in 1716, before the fulfilment of any of the extracted predictions of which we have spoken, so as to exempt him from the class of seers who prophecy after the event. We strongly recommend this little book to all upon whom present events are making the impression which they ought to make; and we recommend it with more confidence, because though, contrary to our own expectation, the reader may not recognise the justice of Mr. Fleming's conclusions, he must be delighted and edified by his Christian spirit.

Domestic Intelligence.

WESTERN NEW YORK.—*Bishop DeLancey's Visitations.*—On the 22d May, the Bishop visited the parish of St. Andrew's Church, New Berlin. The new stone church not being yet completed, the services were held in the academy. Prayers were read by the Rev. Mr. Beach, of Butternutts, assisted by Rev. Mr. Skinner, who read the lessons. The Confirmation Preface was read by Rev. Mr. Hull, the Rector. The Bishop preached and confirmed thirteen persons, including one from Butternutts, and one from Sherburne; the Rev. Mr. Goodsle, of Norwich, was also present.

On the 23d, services were held in Immanuel Church, Norwich, in the morning; prayers were read by the Rev. Mr. Rogers, of Greene, assisted by Rev Mr. Stone, of Oxford, who read the lessons. The Bishop preached and confirmed two persons: the Confirmation Preface was read by Rev. Mr. Goodale, the Rector.

In the afternoon of the same day, the Bishop preached and confirmed ten in St. Paul's Church, Oxford. Prayers were read by Rev. Mr. Rogers, assisted in the lessons by the Rev. Mr. Foote, of Guilford. The Confirmation Preface was read by Rev. Mr. Stone. the Rector.

On the 24th, in Christ Church, Guilford, prayers and the Confirmation Preface were read by the Rev. Mr. Foote; the Bishop preached and confirmed four persons, including one sick person confirmed in private.

In the afternoon, in Zion Church, Greene, the Rev. Mr. Stone read prayers, and the Bishop preached, and confirmed twenty persons; the Rev. Mr. Rogers, the Rector, reading the Confirmation Preface.

On the 25th, in St. Peter's Church, Bainbridge, prayers were read by the Rev. Mr. Rogers, and the Confirmation Preface by the Rev. Mr. Foote, and the Bishop confirmed nine persons, and delivered an address.

In the afternoon, in St. Luke's, Harpersville, the Rev. Mr. Keeler, from Iowa, read prayers, assisted in the lessons by Rev. Mr. Foote. The Bishop preached and confirmed one person The Rev. Mr. Huntington read the Confirmation Preface

On the 26th, the Bishop preached in the Old School Presbyterian House of Worship in Windsor, and the Rev. Mr. Rogers read prayers.

In the evening of the same day, he preached and confirmed fourteen in Christ Church, Binghamton. Prayers were read by Rev. Mr. Rogers; baptism administered by the Rev. Dr. Andrews, who also read the Confirmation Preface.

On Sunday morning, the 28th, the Bishop preached and confirmed two persons in St. John's, Speedsville. The Rev. Mr. Watson, Missionary of the station, reading prayers and the Confirmation Preface.

In the afternoon of the same day, the Bishop preached in St. Paul's, Owego, where he confirmed fifteen persons. The Rev. Mr. Watson read prayers and the Confirmation Preface. The Rev. Mr. Bayley, of Owego, was also present. Crowded congregations attended the services at both of these churches —*Gospel Messenger.*

BISHOP DELANCEY'S LETTER.

To the Rev. T. R Chipman, Rev. H W. Lee, Rev. B. W. Stone, Rev. C. D. Cooper—

Dear Brethren,—Your written letter, dated May 15, 1848, was put into my hands by the Rev. B. W. Stone, at Oxford, Chenango county, about nine o'clock, Wednesday night, May 23d. I received it and supposed it to be your private letter explanatory of your personal views in organizing the Auxiliary Society at Rochester, on the 11th inst., and requiring a private answer as soon as the urgent duties of my visitation should allow. But I find that on Friday morning, the 25th, your letter is published in the Rochester Democrat, more than one hundred miles from where I received it, and before an answer could reach you by mail. A private answer is thus precluded, and a public discussion or controversy, I infer, is sought.

I send this letter, therefore, to the Gospel Messenger, to say to you, that, as your Spiritual Father, I decline a public or party discussion or controversy with you. I ordained three of you to the Priesthood. One of you has been in the Diocese but a few months. Another, after an absence from the Diocese, has recently returned to it, and *all of you* have been uniformly treated by me with kindness, courtesy, and paternal affection, without the slightest interference with your private theological views on any subject, or your public instruction in your Parishes as ministers of the Church, or as missionaries in the Diocese, as three of you have been, on my nomination

I correct the mistake you have made as to a fact. Your printed Circular, calling my clergy and laity to meet you at Rochester on the 11th inst., was first received at my house in Geneva, on May 9th, four days after the date of my Pastoral Letter. I saw the Rev. C. D. Cooper on the 30th of April, at the Church of the Ascension, in *New York*, where I was attending to business in which my Diocese was deeply concerned. He gave me no intimation of the meeting or of the circular.

In regard to my expressed apprehensions that your movement would tend to rivet a party character on the Diocese, you write thus:

"Before concluding this communication, we feel most reluctantly, but imperatively, required to allude to the portion of your Letter in which you deprecate our organization as being adapted 'to rivet a party character on the Diocese,' a character 'from which,' you remark, 'we have hitherto been free.' The Diocese has indeed had much the appearance of 'a city that is at unity in itself,' and much has been said of its peace and harmony. Yet it must be known to many both in and out the Diocese, that for several years it has by no means been free from very decided differences of views and feelings, nor undisturbed by the spirit of party. Nor is this the less true because the disparity of numbers in the existing parties has been so great that there has been little *attempted* and no *effectual* resistance to the will of the majority in the Convention.

The worst, therefore, that can be said of the present movement in this respect, is, that it reveals to the world the state of things which actually exists among us—a consequence which it is painful for us to contemplate, but which under existing circumstances, we know not how to prevent."

From this I learn, with sorrow, that I am to regard your movement as the mere development of a pre existing party, which, being small, has hitherto attempted little in the Diocese. and made no effectual resistance to the will of the majority in the Convention; and that my fears as to the party character and tendency of your Society were not groundless. It is due to the Convention of the Diocese, to state to you, that the President, two of the Vice Presidents, the Treasurer, and one of your Directors, hold, or have held, office under the Convention, and that others of the Directors and of the gentlemen who called the meeting, have been treated with consideration and attention at the Convention, which repudiates the idea of party action by the majority of the Convention.

Out of about one hundred and twenty-five churches, there are but eight churches which were represented, as I am told, at your meeting by self-chosen appointees. Of about one hundred and ten clergy in the Diocese, I understand that only three were present. I do not think, under these circumstances, the title of "Western New York" Society can be regarded as rightly assumed.

Let me express to you my conviction, that sound evangelical knowledge is not likely to be increased by party organization of any kind which leads, among imperfect men like us, to party spirit, party action, party feelings, party strife, party jealousy, party alienation, and party scheming; that the principle on which you are acting will sanction, justify and encourage parties and party organization in your respective parishes, where differences of opinion prevail, under the authority of your own example; that the spirit of the Gospel will not thus be promoted; and that as I have governed my Diocese without parties hitherto, there is no sufficient reason to justify me in introducing and fostering them now.

I trust that wider experience and deeper reflection will bring you to the conclusion, that in stepping out of your Parishes where you enjoy and have always enjoyed entire freedom of action and tuition, and to organize without previous consultation with the Vestries, Standing Committee, Convention, or Bishop, in your individual characters, a Society for the instruction of the Diocese at large, or the Parishes of your brother clergymen, with a view to disseminate your own doctrinal views, you have gone beyond the line of true ministerial responsibility assigned to you by our Lord, set an example which you would not like your brethren to follow in regard to your own flocks, and begun a party operation in whose train will follow, unless graciously averted by the great Head of the Church, strife, contention, division and schism, and not what we should all pray for and seek, the salvation of sinners, the edification of God's people, the expansion of the Church, our growth in grace, and the glory of God.

Let us labor to have, as we have had hitherto in this Diocese, "in essentials unity, in doubtful things liberty, in all things charity"

Grateful for your personal regard and kind prayers, and reciprocating them earnestly, I affectionately commend you to the grace and guidance of the Holy Spirit, with the assurance that I shall continue to love and serve you in the Gospel and Church of our Lord and Master, and that I subscribe myself,

Sincerely and truly,
Your Friend and Bishop
May 29, 1848 W. H. DELANCEY.

MASSACHUSETTS.—*Episcopal Acts.*—April 27, confirmed 5, in St. Paul's, Newburyport.

April 28, confirmed 3 in St James's, Amesbury.

April 30, instituted the Rev. W. R. Babcock, into the rectorship of St. Peter's, Salem, and confirmed 2 persons.

May 4, confirmed 8 in St. Thomas's, Tauton.

May 10, confirmed 3 in St. Andrew's, Hanover.

May 14, confirmed a sick parishioner of Christ Church, Plymouth.

May 17, ordained Priest, the Rev. Henry W. Adams, Deacon, Rector of Christ Church, Springfield; and in the evening confirmed 7 in that church.

May 18, instituted the Rev. H. W. Adams into the rectorship of Christ Church, Springfield.

May 19, confirmed 1 in St. John's, Ashfield.

May 21, confirmed 11 in St. John's, Northampton.

May 23, confirmed 3 in St. James's. Greenfield.

May 24, consecrated Grace Church, Cabotville; and confirmed 8 in the evening

May 28, confirmed 3 in St. Luke's, Chelsea.—*Christian Witness.*

RHODE ISLAND.—*Episcopal Acts.*—On the Fourth Sunday after Easter, May 21st, *eight* persons were confirmed in St. Stephen's Church, Providence. Evening service by Rev. J. H Fames, rector, who also read the Preface. Sermon and Address by the Bishop.

Monday, May 22d, in St. Paul's Church, Wickford, Evening Prayer having been said by the Rev. J. H. Rouse, the Bishop preached and administered confirmation to *one* person, accompanied by an Address. Preface read by the Rector.

Tuesday, May 23d, *seven* persons were confirmed in St. Luke's Church, East Greenwich. Evening Prayer was said by the Rev. Silas A. Crane, rector of the parish, assisted by the Rev. C. E. Bennett. The Rev. L. Burge, was also present. Sermon and Address by the Bishop.

On the Fifth Sunday after Easter, May 28, at 7-2 P. M., the holy rite of confirmation was administered to *nine* peasons in St. John's Church, Providence. The service was conducted by the Rev Dr. Crocker, rector. The Bishop delivered a Sermon and Address.

A sick person belonging to this parish was also confirmed in private —*Christian Witness.*

NEW JERSEY.—*Annual Convention.*—Our last number brought the proceedings of the Convention down to Wednesday night.

On Thursday morning, 1st of June, being the Festival of the Ascension, divine service was celebrated in Grace Church, and the Holy Sacrament of the Lord's Supper was administered by the Bishop.

After divine service (says the Courier and Inquirer,) the Bishop read his Annual Addres, presenting the state of the Diocese. It attested, what all most cheerfully admit, the untiring, earnest, able, devoted, and successful labor of the Bishop—and a steady improvement, such as cannot but result from his able and active supervision, in the condition and prospects of the Church. The whole Address was listened to by a large audience in the Church with heartfelt interest and attention.

After it was concluded, the Convention proceeded to the election of the standing committee, as follows:

Of the Clergy—Rev. Messrs. Henderson, Moore, Finch, and Williams.

Of the Laity—J. J. Spencer, M. D., J. P. Pennington, R. W. Howell, J. C. Garthwaite.

The following persons were appointed delegates to the General Convention.

Of the Clergy—Revs. E. D. Barry, D. D., J. D. Ogilbie, D. D, Clarkson Dunn, and J. L. Watson.

Of the Laity—C. C. Stratton, Archer Gifford, Isaac B. Parker, John Potter.

In the afternoon session, reports from the Commitee to whom was referred the subject of the manner of verifying the lists of delegates to the Convention, were made. The Committee was divided and the reports were adverse.

The point which divided them was, as to the claim on the part of the Bishop, that his list of the clerical deputies was to be received as conclusive of the right of the persons named therein to seats in the Convention, and that no further verification of such right was needed, or could properly be instituted.

On the other hand, it was insisted, that every deliberative body must necessarily possess and fix its own rights, exercise the right of ascertaining, and determining, the right of any and every member to his seat, and that the analogy of Church Conventions in other dioceses, and of all like secular bodies' favored this view.

A long discussion arose upon a proposition to lay this subject over till next Convention, and in meantime print the reports, the Bishop strenuously resisting the printing and the view taken in the report. The result was to lay the subject over, without printing. The Convention adjourned finally about 10 P. M,

Grace Church, Elk Ridge Landing.—A sweet toned organ, (made by Hall, of Baltimore,) has been placed in this beautiful little Church. It was purchased by funds collected through the exertions of one lady. This Church has undergone many improvements, which renders it a most convenient and appropriate edifice for the celebration of divine service, according to the requisitions of the Liturgy.

St. Timothy's Church, Baltimore County.—The congregation of this Church, have purchased a bell from the West Troy Foundry. It weighs 550 pounds, and has a sweetness and clearness of tone unusual in bells of so small a size. One third of the cost, $200, was subscribed by the pupils of the Ingleside Female Seminary and St. Timothy's Hall, and several friends in Baltimore.

NORTH CAROLINA.—The Annual Convention of this Diocese assembled on Wednesday, 21st ult.. in Wilmington.

From *The Wilmington Commercial*, we learn that Bishop Ives was not present. Though recovered from his late severe attack, his health is not sufficiently restored to attend to the duties of the Convention. The Rev. Dr. Mason of Raleigh was chosen President.

MISSISSIPPI.—An Extract from the Address of the Rt. Rev. J. H. Otey, D.D, to the Convention of Mississippi, in 1848.

* * * The only drawback to the happy influence which the meeting together of so many Clergymen and laymen of our communion, at the late General Convention, and the friendly interchange of opinions were calculated to prodnce, was the organization of a Society styling itself the *Evangelic Association*, for the avowed purpose of arresting an alleged tendency to corruptions and errors, which that Society, in its published circular, asserts unhappily pervades the whole Church. I heard nothing of this movement while at the General Convention. Those who were concerned in it, of course, had a right to conceal their object and purposes from whomsoever they pleased. We deny not their right to organize for any purpose which they may conceive to be good; but we do deny to them, most emphatically, the right, in subordination to sound principles of order and charity of pronouncing a judgment upon the character of brethren, who, holding to the Head, may happen to differ in opinion with them—of proclaiming to the world that *error, soul-perilling error* is pervading the *whole church*, and then inviting every man who will pay a *dollar per annum* to assist them in the work of expounding the Articles, Liturgy, and Homilies of the Church—of interpreting and declaring what are the true doctrines of the Reformation.

I speak for myself, when I declare that this movement is the most dangerous to our peace I have ever known to be made in the Church in this country; and if sustained by any large number of our Communion, as inevitably destined to end in schism. I deny the right or authority of this Association to send its publications, without my consent, into the Dioceses over which I am overseer, and I humbly trust that the Clergy and people of my charge, instead of taking the sweeping declarations of this Association, that errors and corruptions are pervading the whole Church, will examine and judge for themselves, and will give no preference to the publications of the Society over that of any other which may present equal or stronger claims to patronage, founded upon a just understanding, and fearless avowal of Evangelic truth, and Apostolic order.

In the list of members appended to the published circular of the Association, I find the names of many brethren of the highest character for intelligence, zeal, and piety; and while purity of motive is readily conceded to them, as influencing their purpose, we claim with them the right of declaring our opinion of its wisdom. We heartily wish they had let it alone; and we as heartily exhort you, brethren, to have nothing to do with an enterprise, which grounding its pretensions to acceptance upon alleged corruptions in doctrine in our communion, undertakes to correct through an irresponsible Association, what it would not attempt through the General Council or Convention, and which promises, as you may well believe, to end in nothing good to our ancient, venerable apostolical church.

Our kind correspondent adds to the above extract the following remarks, and gives us also an interesting account of the Annual Convention of the Diocese of Mississippi. This diocese meets with a great loss in Bishop Otey's withdrawal from its oversight. We are pained to hear that the state of his health renders this necessary.

So far as I am aware (and I had the means of knowing) all, both Clergy and Laity, responded to the Bishop's views and opinions. Had we deemed it necessary, resolutions reiterating our apprehension of the bad principles and tendencies of this Evangelical Knowledge Society, would have been proposed and passed in full Convention.

At Bishop Otey's own earnest, and often repeated request, the Convention released him from his provisional charge of Mississippi. To us this is a sad separation; for we know him well, having had his services now for *thirteen* years, during which time he has built up our church, and now leaves it upon such footing as no American Diocese ever had previous to the election of its first permanent Diocesan. When he first came among us, we had but *one* settled Clergyman—he leaves us with not less than *twenty* actively engaged; and had we half as many more *approved* laborers, they could be at once usefully employed, and comfortably supported. Bishop Otey came amongst us in our weakness—he leaves us in strength. God has graciously and abundantly blessed his labors in our behalf; and now a *peaceful, united, happy*, and *prosperous* Diocese bids him a tearful adieu. Though he long since urged upon us to release him, yet we did not until his failing health wrung from us our reluctant consent. Our heart's desire and prayer to God is, that when we elect a Bishop, (at our next Convention), we may find him just such a man as we now have lost.

On Saturday, May 14, in the morning, the Rev. David Kerr, was *instituted* as Rector of his Church, Jefferson county, and in the evening *seven* persons were confirmed.

On Sunday, the Rev. E. H. Downing [of Kirkwood,] and Rev. E Fontaine, [of Aberdeen,] deacons, were admitted by the Bishop to Priest's orders. Morning prayer was said by Rev. J. A. Fox, and Rev. S. C. Kerr. The Rev. S. Patterson, [of Vicksburg, preached. Revs. McLeod, D. Kerr, Fox, Giles and Patterson, joined in the imposition of hands.

Of the Clergy, Revs. Patterson, Giles, D. Kerr, and Cleaver, were elected delegates to the General Convention.

The Standing Committee consists of Revs. Messrs Patterson [President] and Giles, and Geo. S. Yerger and W. C. Smedes, Esqrs., or Vicksburg.

But little actual *business* was done in the Covention, for it was our happiness to have but little to do. The great object and office of such assemblings together, should ever be to commune with each other, and with our Lord—to plan for the enlargement and edification of His kingdom, and to begin the work at once, by laboring in prayer and exhortation, to bring *the plan of our meeting* to that soundness of Knowledge, that energy of purpose, and that warmth of zeal that from it, as a centre, both heat and light may emanate to the salvation of men, and the glory of God. Such was the object of the late Mississippi; Convention all, residents and visiters, were blessed, and we feel that it "was good to be there." May God revive His work in the midst of the years, so that Zion may arise and shine—that her light may come, and the glory of her Lord arise upon her, W. M. G.

We learn, from another correspondent, that eight new Parishes were received into union with the Convention. Through the blessing of God we have a united and happy Diocese, God hath done great things for us, whereof we may well be glad —*Banner of the Cross.*

ILLINOIS.—The Bishop has just returned to Jubilee College from a short visit northward. In his absence of two weeks he preached 8 times, baptised several and confirmed 15 persons.

There are five Churches now waiting to be consecrated —four more will be ready for consecrrtion after the Convention.

The Bishop's health is better than during the last summer and winter.

He regrets that his appointments are such as to prevent him from writing and publishing a fourth number of the *Motto* until after the 18th of June, the time of the meeting of the Convention at Jacksonville.—*Church Times.*

Clerical Changes

The Rev. Sandford J. Horton having taken a dimissory letter from the Diocese of Rhode Island, and been received by the Bishop of Massachusetts, has changed his canonical residence accordingly.

The Rev. James W. Bradin, A. M., Head Master at Burlington College, has been received into the Diocese of New Jersey, on letters dimissory from the Diocese of New York.

The Rev. William M. Webster, M. D., has removed from Peterboro to Friendship, Aleghany county, Western New York, and desires his papers and letters addressed accordingly.

Obituary.

Died, in this city, on Friday, May 26th, the Rev. ALEXANDER FRAZER, in the 46th year of his age.

A native of Scotland, and early in life religiously inclined, Mr. Frazer became, when arrived at man's estate, a preacher among the Primitive Methodists, in which capacity he officiated in London and other places in England, and with much acceptance, for several years. About sixteen years since he came to this country, intending to pass through to Canada, where he purposed to take Holy Orders in the Church, and to serve as a Missionary. His plans, however, were so far changed, that he remained in New York, and was ordained by the Bishop in 1833, and became Missionary, first in what is now the Diocese of Western New York, and afterwards at North Salem, and parts adjacent, from which latter post he was transferred to this city in 1836 as a Missionary of the New York Protestant Episcopal Missionary Society, which office he held, first as Missionary in charge of the Church of the Holy Evangelists, and afterwards as Missionary at large for four years: in both of which capacities he labored with great zeal and diligence.

As illustrative of his deep interest in his pastoral duties, and of his mental powers, it may be mentioned that while Missionary in New York, finding that he was brought in contact with many French and German Emigrants, he made himself at once sufficiently acquainted with these languages to converse and officiate therein.

The remaining years of his life were most usefully passed as the minister of St. Philip's Church, New York, and one of the Chaplains of the Sailor's Snug Harbor, Staten Island. His last illness was a long and very painful one; but he endured it with much meekness and patience, and died in the confidence of a certain faith in the comfort of a reasonable, religious, and holy hope; and, as we trust, in favor with his God, and in perfect charity with all the world. Mr. Frazer was marked by great simplicity of character, earnestness of purpose, warmth of piety, and devotion to the great duties of his high and holy office. As a son he was most dutiful and affectionate, providing for an aged widowed mother to the hour of her death to the full extent of his ability: yea, and beyond it. As a friend, faithful and kind: as a husband, true and loving: and as a Pastor instant in season and out of season in the discharge of his sacred functions, as many can testify, who at the last day will prove his crown of rejoicing.

On Sunday, May 21st, 1848, at Gateville, Somerset co., N. J., JULIA, only daughter of Samuel A., and Sarah Deare, of New York city, aged 6 years and 10 months.

In Brooklyn, May 30, LOUISA B., youngest daughter of John Furney, in the 20th year of her age.

Notices.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at their Depository, 20 John street, on Tuesday afternoon next, the 13th inst., at 5 o'clock.

WILLIAM H. BELL, Secretary.
New York, June 10, 1848.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository on Tuesday afternoon next, the 13th inst., at half-past 5 o'clock.

D. HUBBELL HOYT, Secretary.
New York, June 10, 1848.

Church of the Annunciation.—On Sunday morning, being Whitsunday, a collection will be made in the Church of Annunciation for the benefit of the "*New York Bible and Common Prayer Book Society.*" The importance of this old institution of our Church to Missionaries, feeble parishes, and destitute individuals, to all of whom is liberally given the word of God and its sublime commentary, *either* or *both*, it is hoped will commend it to the liberal bounty of all friends to the worthy object.

June 10, 1848.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday school room of the Church of the Ascension, on Monday evening next, (12th inst.,) at half-past 7 o'clock.

THOS. P. CUMMINGS
New York, June 10, 1848. Rec. Sec'y.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at Grace Church, in the City of Providence, R. I., on Tuesday, June 20, at 10 1-2 o'clock, A. M.

P. VAN PELT, Sec'y.
May, 1848.—tf

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Wednesday, June 28, at Maspeth, L. I., consecration, 10 1-2, A. M.

Wednesday, June 28, at St. Mark's, Williamsburgh, confirmation, 7 1-2, P. M.

Thursday, June 29, at St. Luke's Church, New York, 7 1-2, P. M.

Sunday, July 2, at Grace Church, New York, ordination, 10 1-2, A. M.

Sunday, July 2, at Church of the Holy Comforter, (Seamen's Chapel,) 4, P. M.

It is requested that all candidates designing to apply in July for Deacon's Orders, or for Priest's Orders, should, if practicable, be prepared for the Ordination to be held on the first Sunday in July in Grace Church, New York, as announced above. Further notices of services will be hereafter given. The papers of the Diocese will please to publish this notice.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.
April 29, 1848.

Associate Alumni of the General Theological Seminary.—The Annual Meeting of this Association will be held in St Thomas's Church, in the city of New York, on Tuesday, the 27th of June next, at 7, P. M.

The Annual Sermon will be preached the same evening. Divine Service to commence at 8 o'clock.

The Annual Essay will be read the next day at 12, M., at the Seminary.

By order, &c.,
W. WALTON, Recording Secretary.
May 30, 1848.

Church of St. George the Martyr.—No. 563 Broadway, between Prince and Spring.—Divine Service every Sunday, at 10 1-2, A. M., and quarter to 8, P. M.

Seats Free. May 27, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 30th ult., the Treasurer has received the following contributions:

By the hands of the Secretary, the Rev Mr Halsey, Bruton parish, Williamsburgh, Va, 32 75; Weston parish, Charles City co, 25; Grace ch, Lexington, 8; from a gentleman, 5; Antrim parish, Halifax co, Va, from a lady, 5; Botetourt parish, Botetourt co, Va, 5; St Paul's parish, King George's co, 5; per Major Gardiner, U S A, offerings of officers at last communion in the city of Mexico, 52 85; Fortress Monroe, Va, from an officer, 10; from another, 5; 3 ladies, 6; a lady, 2; four children, at do. 2 50, thankoffering of Col Childs, half, 10—174 10; Fayetteville, Ark, Missionary station, 5 40; St Stephen's, Portland, Me. 25; Ch of the Epiphany, Clairborn co, Miss, 24 54; Good Friday offerings of a lady of N J, Jews, 5; G, Reading, Pa, 5; Female Missionary Society, St Andrew's, Mt Holly, N J, of which 4 is from S S, for the West, 26 50; Christ ch, Reading, Pa, balance of pledge, 12; S S, 11; two individuals, Pineville, S C, Jews, 10; Waccamaw, All Saints', do, 5; through E Wilcox, R A in Penn, Immanuel ch, Holmesburgh, Jews, 3; Sam'l. Carroll, Brownsville, 35; Ch of the Nativity, Phil, Jews, 10 41; Trinity ch, Connelsville, 2 50; Jews, 2 50; St Gabriel's, Mulattin, 5; Mrs Mary P K Mills, Jerseytown, 5; St James', Lancaster, for Bp Kemper's Mission, 39 05; St John's, Carlisle, 45; legacy of Mary Clark, late of Mt Holly, N J, 100—247 46; Grace ch, New Orleans, La, 36 05. Total, $581 65,

New York, June 6, 1848. 139 Broadway.
THO'S. N. STANFORD, Treas.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 30th ult:

From ladies of St Paul's, Louisville, Ky, China, 25; St Helena parish, Beaufort, S C, J R W and M B, each 25, China; A B Tizzard, Petersburg, Va, 5; Col Th. Childs, U S A, half, a thankoffering, 10; Antrim parish, Halifax, Va, D Cosby, jr, 2; Mrs Gramma, 2 50; M Earley, 1, Rev J G, 10; J, 10; C Carbarins, 2; E Early, 2; M Smith, 1; Estes, 1 50; Bruce, 30; do, 15—77; M Stringfellow, Culpepper, 10, 2 ladies, Raleigh parish, 12; lady of Louisa, 10; Bottetourt, 18 50; St Paul's, King George, 4; St James's ch, Culpepper, 12 68; Crawford, Amherst, 5; Cattett, Port Royal, 10; Bruton parish, B M Page, 30; lady, Parkersburg, 1; Charlottesville, 17 50; Grace, Lexington, 5; St Andrew's, Phil, 20; St Mary's col. S S, 13 85; Bilor, 25 cts; Trinity, Connelsville, 5; Lancaster, Constantinople, 33; St James's, 55; Carlisle parish, St John's, Constantinople, 10; St Matthew's ch, Pike, 5; by E Wilcox, 109 10; W and M parish, Mo, Constantinople, 15; Convention of Va, 213 56; S S, St Paul's, Fetersburg, 383; C A Ghotson, 3—220 34; Ladies' Chinese Society, Savannah, ed. China, 175; China, 161 50—336 50; St George's ch, New York, Mrs F A T, 5th annual payment, for ed. China, 50; through Henry Trescott, sR A, Charleston, S C, Miss'y Lec, St Philip's ch, 3 62; St Paul's ch, Charleston, 14 52; Mr Ed. Lowndes of do, for ed. China, 25; Rev Chas. E Leaverett, for ed. Archibald Seabrook, 4th and last payment, 20; St Philip's ch, for Constantinople, 30; a communicant of John's Island, 3 50; Ch at Edisto Island, for Africa, 35; Parishes of St Stephen's and Upper St John's, 25—156 64. Total, $1165 31.

J. SMYTH ROGERS, Treas'r,
New York, June 6, 1848. 61 Wall-street.

THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 30th ult:

From St Peter's ch, Westchester, by Rev C D Jackson, 10, Henry I Seamen, 6; T W Ogden, 2; Mrs J Kearney Rodgers, 4—annual subscribers—12; Rev C C Adams, Key West, 8. The Treasurer of the New York Bible and Common Prayer Book Society acknowledges the receipt of $13—being the amount of an offering made by the passengers on board the steamship United States, on Sunday, May 28th, after Divine Service, which was conducted in the cabin, by the Rev James Mackay of the Diocese of Conn.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt.
New York, June 6, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 19th ult:

From monthly offerings of All Saints' ch, Rev W E Eigenbrodt 21 25; Mrs Susan Baker, 1; Jj R Onderdonk, 1, Henry I Seaman, 2, Miss Gibbs, 2; Henry Fisher, 1; T W Ogden, 1—annual subscribers—8, T W Ogden, for Bishop Southgate's publications, 1 r St Paul's chapel, Rev B I Haight, D D, 55 67. Total, $85 92.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt
New York, June 6, 1848. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF N. Y.

The Treasurer has received, since his report of 2d ult, the following contributions, viz:

From the "Ladies' Missionary Society, St John's Chapel, New York," Mrs. Wainwright Treasurer, $82 50; St Stephen's Church Scuylerville, Rev R Hubbard, 1 19; Zion Ch, Sandy Hill, Rev S B Costwick, 3; Church of the Holy Cross, Troy, Rev J J Tucker, 25; B L E, dona'n, 6; Emmanuel Church, N Y, 1. Total, $117,69.

C. N. S. ROWLAND, Treas.
New-York, June 6, 1848. 55 Water-street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation, for the benefit of the poor:

By Messrs Stanford & Swords, from a lady, a parcel of Muslin, and Canton Flannel.

New York, June 6, 1848. LOT JONES, 77 Second Avenue.

Sh. PETER'S CHURCH, BROOKLYN.

The Treasurer of St. Peter's Church, Brooklyn, gratefully acknowledges the receipt of the following sums, to aid in defraying the contingent expenses of the parish, viz: From Edward Whitehouse, Esq. $10; Mr. Spencer, $10. Donations will be thankfully received by the subscriber, corner of John and Nassau, New York, or by the Rev. W. Stanton, Rector, Warren-st, 4th cottage from Clinton-st, Brooklyn. A. H. WASHBURN, Treas.

June 10, 1848.

Advertisements.

EDUCATION.—MRS. C. A. STEUART, Receives at her Residence in EAST CHESTER, sixteen miles from New York, a small number of Young Ladies under 15 years of age. The number is limited to six. Her family consisting only of herself and husband, she will be enabled to devote her entire time to the instruction of those committed to her care; and over whom she will ever endeavor to exercise the strictest parental vigilance. The situation is a most pleasant and eligible one, and within five minutes' walk of the Episcopal Church.

The course of Instruction will include Reading, Writing, Arithmetic, Geography, Grammar, Rhetoric, Composition, History, Natural and Moral Philosophy, Astronomy, the French Language, and Plain and Ornamental Needle-Work.

TERMS for the above Course, with Boarding, Washing, care of Clothes, and Stationary, $250 per annum, payable half-yearly in advance.

Extra Branches—Drawing, per Quarter, $8. For Music, and any other branches of study which the Parents may desire, the charges will be regulated by the Masters employed.

Mrs. Steuart's education and experience have been such as to qualify her, she thinks, for the duties she wishes to assume.

Mrs. Steuart is happy in being permitted confidently to refer, among many others, to the following gentlemen:

The Rt. Rev. Bishop Delancey, Geneva; the Rev. Dr. Ducachet, Phila.; Rev. Dr. Coit, New Rochelle; Rev. Dr. Wainwright, New York; Rev. Dr. Henry, do; Rev. Dr. Lewis, Brooklyn; Rev. L. Carter, N. Y.; Rev. E. M. Johnson, Brooklyn; Rev. Chas. S. Stuart, U. S. N.; Hon. John C. Spencer, Albany; John J. Palmer, 216 Fourth street, N. Y.; John C. Zimmerman, 100 Leonard-st; Thos. H. Faile, 81 Front-st.; Wm. Poole, 92 Warren-st, Brooklyn; F. Saunders, (at Harper Brothers,); Jas. Hay, Pelham, Westchester co.

☞ Communications may be addressed to the care of Wm. Poole, Esq. 39 Burling slip, or mailed direct to Mrs. C. A. Stewart, *East Chester*, New York. June 10, 1848.

SPENCER'S CÆSAR.—D. Appleton & CO. publish, this weeek, C. Julius Cæsar's Commentaries on the Gallic War, with English Notes, critical and explanatory, a Lexicon, Indexes, &c., by Rev. J. A. Spencer, A. M., editor of Arnold's Classical Series," etc. 1 vol. 12mo. with map. Price $1.

Cæsar being one of the earliest authors read in the course preparatory to College, the notes and help afforded in the new edition are especially suited to the wants of younger students, with constant reference to their wants in a more advanced stage of their progress.

D. A. & Co. publish the following Greek and Latin Text Books.

Arnold's First and Second Latin Book and Practical Grammar. 12mo 75 cents.
Arnold's Latin Prose Composition. 12mo. $1.
Arnold's Cornelius Nepos, with notes. 12mo. 62 cts.
Arnold's First Greek Book. 62 cts.
Arnold's Greek Prose Composition 12mo. 75 cts.
Arnold's Greek Reading Book, edited by Spencer. 12mo, $1 50.
Beza's Latin Testament. 12mo. 62 cts.
Livy, with Notes, by Lincoln. 12mo. $1.

IN PRESS.

Cicero, De Senectute et De Amicitia. Notes by Johnson. 12mo.
Cicero De Officiis. Notes by Thatcher.
Cicero's Select Orations. Notes by Johnson.
Sewel's Classical Speaker. Edited by Reed. 12mo.
Sallust, with Notes by Butler. 12mo.
Tacitus, with Notes by Tyler.

ORGAN FOR SALE. An Organ of very superior tone and finish, in an elegant gothic case, suitable for a parlor or small church, is offered at less than the original cost. containing the following stops, viz. Diapason Base, ditto Treble, Principal, twelfth and fifteenth. The whole in a swell. Inquire of
June 10, 4t EDWARD P. TORREY, 59 Maiden Lane.

A GENTLEMAN, who is studying for the Sacred Ministry, wishes to engage in some family as private Tutor, and receive board for services, or procure a situation in some school, or pupils for private recitations, where he can earn sufficient to pay his way. He has taught many years and feels confident he can please. Address a line to J. D. P. through the Post Office.
June 10th, 3t

A GENTLEMAN is desirous of uniting himself with some Choir of the Episcopal, or other Church, as Bass Singer, or would form one of a Quartette, sacred or secular. A line addressed to "CHANT," Churchman Office, will be attended to. June 10, '48.

LIFE IN LONDON, in 1848. Just Imported—GAVARNI IN LONDON, or Characteristic Sketches of English Life. Part 1 and 2, with very neat illustrations in quite a new style. And descriptive text, by Nlbert Smith, and other eminent Writers. Price 37½ cents each. For sale by
June3—4t HENRY KERNOT, 633 Broadway.

Poetry.

From Keble's Lyra Innocentium.

WHITSUNDAY.

"The Promise is unto you and to your children."

One the descending Flame,
But many were the tongues of fire;
From one bright Heaven they came,
But here and there in many a spire,
In many a living line they sped
To rest on each anointed head.
There, as yon stars in clearest deep of night,
The glory-crowns shone out in many-colored light.

One the dread rushing Wind,
But many were the tones of praise,
Love guiding each to find
His way in Music's awful maze.
Many the tongues, the theme was one,
The glory of th' Incarnate Son,
How He was born, how died, how reigns in Heaven,
And how His Spirit now to His new-born is given.

Joined in that choral cry
Were all estates, all tribes of earth:
Only sweet Infancy
Seemed silent in the adoring mirth.
Mothers and maidens there behold
The Maiden Mother: young and old
On Apostolic thrones with joy discern
Both fresh and faded forms, skill'd for all hearts to yearn.

Widows from Galilee,
Levites are there, and elders sage
Of high and low degree,
But nought we read of that sweet age
Which in His strong embrace He took,
And sealed it safe, by word and look,
From Earth's foul dews, and withering airs of Hell:
The Pentecostal chant no infant warblings swell.

Nay, but she worships here,
Whom still the Church in memory sees
(O thought to mothers dear)
Before her Babe on bended knees,
Or rapt, with fond adoring eye,
In her sweet nursing ministry.—
How in Christ's Anthem fails the children's part,
While Mary bears Him throned in her maternal heart?

Hear to that Shepherd's voice,
Whom o'er His lambs the Saviour set
By words of awful choice,
When on the shore His Saints He met.
Blest Peter shows the key of Heaven,
And speaks the grace to infants given:
"Yours is the Promise, and your babes', and all,
Whom from all lands afar the Lord our God shall call."

Selected Matter.

From the English Churchman.

HOUSE OF COMMONS, MAY 4,

On the motion for the third reading of the Jewish Disabilities Bill, made by Lord J. Russell,

Sir F. THESIGER moved, as an amendment, that the Bill be read a third time that day six months. The hon. and learned member opposed the Bill in a very eloquent and effective speech, contending that the admission of Jews to Parliament would destroy the Christian character of the Legislature, and would be directly opposed to the injunctions of the sacred Scriptures.

Mr. Trelawny, Mr. Westhead, Mr. C. Lewis, Mr. Brotherton, Mr. Robinson, Mr. Roundel Palmer, Mr. Milnes Gaskell, Mr. Fortescue, and Lord J. Russell, spoke in favor of the Bill.

Mr. Campbell, Mr. F. Scott, Mr. Raphael, Mr. Napier, Lord Mahon, Sir R. Inglis, and Mr. Newdegate, supported the amendment.

The following were the most important speeches of the evening:

Mr. ROUNDEL PALMER concurred in the sentiments of those hon. gentlemen who felt a very serious responsibility in respect to the course they took on this important question; and as he had, with a sincere sense of that responsibility, come to an opposite conclusion to that at which the last speaker had arrived, he would trespass a few moments on the patience of the House while he explained the reasons which induced him to vote for the Bill. (Hear, hear.) He had fully and carefully considered the question, and he was satisfied that the measure was right and just on political, and, what was of much more importance, on religious principles; and he had not heard one single argument tending in the least degree to shake the conviction of his mind. It appeared to him that the Jews could only be excluded from political privileges on two grounds, and those, he admitted, were sufficient to form a just ground for any exclusions. Those grounds were the public advantage, or a religious duty imposed on us by a religious belief. With regard to the first, he utterly denied that there was any public advantage in excluding Jews from Parliament. He denied that any one ought to be excluded for no better reason than that he is excluded. Such an exclusion was utterly inconsistent with the spirit of the Constitution. Formerly, this exclusion was no doubt constitutional, but, since the passing of the Test and Corporation Acts and the Roman Catholic Relief Bill, it was so no longer. There was this *prima facie* case now in favor of the Jew, namely, that he was excluded upon grounds that no other person was excluded from the exercise of political franchises. He denied that the Jew, born in this country, was in the position of an alien, and he thought that the argument of the Israelite having a peculiar nationality confused matters which had no relation to each other. It was true that the Jew had a religious belief in a restoration of Israelitish nationality, but it was a nationality upon a spiritual and Ecclesiastical basis, rather than upon a political one, and had no reference whatever to this country. The Roman Catholic system, as it existed in Europe, had a political aspect, which the Jewish system had not, and yet no practical difficulty was either professed or felt with reference to the former. The hon. member then went into the religious part of the question, arguing, from various texts, such as "live peaceably with all men," that the New Testament dispensation was decidedly opposed to such exclusions, all the Scriptural arguments in their favor being drawn from the Old Testament. He contended, therefore, that the *onus probandi* lay with those who would exclude the Jew from citizenship, and not from those who admitted him. He next combatted the position that it was contrary to the Christian character of our Constitution. The country was Christian, not because the State was allied to the Church, but from the voluntary belief of the individual persons who professed Christianity. The character of the State Church was founded—and the divine commission of State authority went no further—for national purposes, and for nothing else. When, therefore, the State ceased to be as comprehensive as the divine commission appointed it should be, it failed to fulfil its functions, and, therefore, all exclusions were contrary to the divine ordination. The hon. member quoted Burke in support of his views of the connection between Church and State, and proceeded to deny that the exclusion of the Jews was a testimony of our belief of Christianity. According to that argument, a return to the persecutions of past times would be a greater testimony. It was not, however, the right sort of test, and the interests of Christianity did not require any such illiberal, unjust proceedings. (Hear, hear.) In conclusion, he would say that it appeared to him the Church could never suffer from being made consistent with the civil and temporal interests of all the subjects of the Crown: for, in his opinion, if anything could endanger the Church, it would be the maintenance of the doctrine that its institution was inconsistent with religious tolerance. (Hear, hear.)

Sir R. H. INGLIS observed that as he had already experienced the indulgence of the House, he ought to feel that such indulgence was a new motive against his asking a renewal of its attention, but having in the first instance opposed the Bill, he hoped he might avail himself of the last opportunity to state that further consideration of the subject had only deepened his conviction of the inexpediency of the measure. The noble lord who had spoken last had refuted much of that which was open to objection in the speech of the hon. and learned member for Plymouth (Mr. R. Palmer) so it would be unnecessary for him to occupy a moment in adding to it. He would, however, tell his hon. and learned friend, that while he truly respected his learning, talents, and large and varied acquirements, he never had witnessed, in any man approaching him in those qualifications, an exhibition which less forcibly realized their existence. There was a latitudinarian theory pervading his entire speech which truly disappointed him; for throughout he maintained an argument wholly at variance with an established and recognized principle.

The hon. and learned gentleman contended that the *onus probandi* lay upon the possessor of a right; but surely such an argument could not hold good, for if that were admitted, Her Majesty might be compelled, if her title to the throne were disputed, to prove that she had the right to inherit and enjoy it, and not her enemies to prove that she had no such right. One of the most popular arguments in favor of the measure was, that as they had gone so far they were bound to go farther. To this principle he could not subscribe, as he held the argument to be utterly valueless. It was no reason because they had taken one step in the wrong direction, that they were to repair the mischief by going still farther, neither could the commission of two errors amount to an amendment. Without going into the question of the probability of this measure leading to a separation of Church and State, he would merely state that in that House they had not a visionary Christianity to deal with, but a Christianity embodied in a particular Church establishment. The hon. member for Manchester had stated the other night, with great justice, that the very terms on which he was summoned to the House invited him and required him to legislate for the concerns of the Church. If that were so, it was a misfortune; but did it follow that they were to add another discordant element? It was asked, What had politics to do with religion? His answer was, enough to justifiy him in inquiring who were to be the component parts of the Legislature, especially of the House of Commons. The selection of Bishops practically rested with the Prime Minister. But who made his noble friend Prime Minister? Why a *congeries* of Roman Catholics, Dissenters, and members of the Church of England. Was it, then, desirable for the interests of the Church to admit, at the present time a new element of opposition to the Church into this electing and constituting body? (Cheers.) His objecting to the Bill was not so much that it would unchristianize the Legislature, as that it proclaimed that the Legislature was indifferent to what was the religion of its members. It was this indifferentism which he regarded with so much fear. (Cheers.) How could we expect to carry the words of salvation to the heathen if we ourselves regarded them with indifference? (Cheers.)

Lord J. RUSSEL—Sir, I feel myself bound, before the termination of the proceedings on this Bill, to endeavor to give some answer to the objections made to the measure I have had the honor to propose. In the first place, therefore, I must say that it is a good augury for the success of this Bill, and for the advancement of the principles of freedom and humanity, that the hon. and learned gentleman (Sir F. Thesiger,) who proposed the rejection of this Bill, began his speech by giving up and abandoning some of those arguments which have had the greatest effect in prejudicing hon. members against this Bill. He began by saying that he did not think the argument that the admission of Jews to Parliament would affect the Christian character of the nation, ought to have any weight with the Legislature. He said that if the Bill passed, Christianity would be no less a part and parcel of the law of the land than it now is. He therefore gave up that objection, which was most successful against the measure, namely, that the proposition, if agreed to, would have the effect of dechristianizing the character of the constitution of this country. I derive encouragement from these admissions—I derive encouragement from them, not only on account of the great authority of the hon. and learned gentlemen, but because I think that authority shows that many of the objections made against the Bill are giving way before the discussion that has taken place. But still I find that there are questions of principle and questions of practice which have been argued in the course of to-night. Let me, therefore, in the first place, go to remove the misapprehensions entertained in the early stages of this discussion, and likewise an impression which my hon. friend the member for Oxford still entertains. I wish him to understand that it is no part of my argument that religion has nothing to do with politics, or that we ought not to be guided by religious views and motives in the conduct which we pursue. My opinion is quite the contrary. I believe that religion ought to influence us in the smallest of domestic affairs, and in the highest legislative business. I believe that so far from religion having nothing to do with legislation, Christianity is the source of the most enlightened laws which modern times have produced. I believe it was owing to Christianity that the slavery introduced by the ancient world was abolished. (Hear, hear.) I believe it was Christianity which inspired Wilberforce, and those who acted with him, to make that attempt which finally succeeded to destroy the slave trade, which was a disgrace to any Christian country. (Hear, hear.) I believe, without speaking of any particular law but of the general spirit of institutions, that the more the ancient nations became civilized, the more loose they became in their morality, the more they became bewildered by vain theories of philosophy, and the more they became corrupt in their practice; while I believe that modern nations, having Christianity to guide them, have, in proportion as they adhered to the principles of Christianity, become more civilized. So far from falling into those corruptions which the ancient nations fell into—so far from their being less governed by that moral law which guided them in the earlier and more rude stage of their existence, Christian nations, as they became more civilized, became more subject to and acknowledged the supremacy of, the Divine law.

Holding these opinions, it can be no part of my case that religion has nothing to do with politics, or that Christianity can be kept out of sight in our discussions. What I have maintained, and what I feel great confidence in maintaining, after all I have heard, is, that you cannot by special declarations, by words introduced into an oath, or by the forms of a statute, obtain that religious spirit—that acknowledgement of Christianity which characterizes a true Christian. It is not to be gained in that way. (Hear, hear.) I seek not to prove this by instances of those who, though notorious unbelievers of Christianity, sat in this House in spite of your declarations; but I will put it to a simple test—if these declarations were sufficient, why not frame a declaration by which every man in this House will declare that he will not be governed by prejudiced or partial affections—that he will not be swayed by corrupt motives, but that he shall be governed solely by a sincere regard for the interests of his country? If declarations were of any use, that declaration would surely be as good as any with regard to religious opinions. (Hear, hear.) But, although you can effect a negative result by a declaration—although you could obtain by a declaration, the effect of exclusion, you can obtain no positive benefit from a declaration. If you have a declaration in favor of the belief of the Trinity, you may exclude the Unitarian—if you have a declaration against transubstantiation, you may exclude the Roman Catholic; by a declaration "on the true faith of a Christian," you may exclude the Jew, but by no one of these declarations can you make either positively believe in Christianity or positively conform to its precepts. That is beyond your legislative power, and is not to be obtained by the words of any declaration. (Hear.) It has been said, "Are you ready to abjure Christianity? Are you willing that the Legislature should be indifferent to Christianity? Are you no longer willing to acknowledge and support Christianity?" Why, sir, if a declaration of this kind "on the true faith of a Christian" would ensure the certainty of a man's Christianity, I should admit that there was great and invincible force in this argument, but I know a declaration does no such thing. I know those words, which are words of exclusion, can have no such effect. You can say "the Legislature shall not be Jewish," but you cannot say "the Legislature shall be Christian." Knowing this, there is no force in the argument adduced. I must here refer to a speech to which the argument I have used is applicable—to a speech of considerable ability, which I was glad to hear from the son of an honored and esteemed friend of mine (Lord Campbell.) I refer to the speech of the hon. member for Cambridge. He said, "Why should you not have the obligations of virtue, which would be a security for order and good conduct in the State?" I quite admit with him that if you should introduce those qualities of moral virtue by the words of a declaration it would be worth your while to impose that declaration, but as no such effect can be produced, I shall not consent to the exclusion which my hon. friend wishes to impose. But let us come to the practical effects of the admission of such words. With regard to the Jews themselves, it must be admitted, I think, that there are many examples in the New Testament, as well as the Old, of the moral law, which they consider themselves under. They regard as binding on them those moral precepts on which hang all the law and the prophets. They consider themselves subject to that moral law to which we ourselves owe obligation. With respect to their civil conduct, no one has impugned it. They are good citizens in every way; they are as subject to the laws, and as ready to defend their country, in case of war, as any other persons in the kingdom. But let us consider what would be the danger of members of the Jewish persuasion having seats in this House. We are told, to serve the purpose of the present argument, that we are all Christians, and therefore it is presumed that we are all united. But the fact is that we have had many debates of late years, and may have many more in future years, in which the opinions of Christians, one against the other, have been stated with great vehemence and violence of declaration. A few years ago we had a question with regard to the property of the Unitarians, and, during the discussion of that question, nothing was so common as the denial that the Unitarians were Christians. When the question with respect to the endowment of Maynooth was before the House, it was also denied that the Roman Catholics were Christians. Although we all acknowledge, for the purpose of to-night, that these are Christians, yet formerly this was made a subject of dispute. So far as I know, there is no doctrine entertained by the Jews that can come into collision with the laws of the country. But with regard to other sects, and especially with regard to the Roman Catholics, there are various questions that may divide the House. The members of this House who are of the Roman Catholic persuasion must feel that they are a good deal influenced in their conduct by that which the Pope has decided with regard to his authority. There you have a direct conflict between the civil authority of Parliament and the spiritual authority of the Pope.

With regard to the question of the Jews, I do not think that you are liable to any such danger, and, therefore, with regard to them, if they were admitted into this House, although, not being Christians, they differ from us more widely in spiritual views, yet in practical views you will not find the difference between us and them so great on spiritual views as it is between us and the Roman Catholics and Unitarians. (Hear.) Neither have the Jews, as far as I know, any animosity against, or any disposition to overturn the Church of England. I believe that they would consider questions with regard to the Church of England as fairly as any other members who do not belong to the Church. They would take a part generally upon those subjects without any feeling such as that which characterizes Christian Dissenters from the Church of England. But with regard to the great majority of questions which would come before the House—with regard to the questions which we have had before us this Session, for instance, as first, with regard to the Bank Charter, the Jews would be perfectly competent to legislate upon that subject. ("Hear, hear," and laughter.) Take the income tax (Hear, hear)—the amount of the supplies, and the commercial policy of the country—nobody will say that a member of the Jewish persuasion would be unfit to give his opinion upon those subjects [Hear, hear]—and, in fact, I do not know that there has happened in the present Session any one question upon which the Jew would be likely to differ from others upon any general ground. Well, then, Sir, the question is, after all, Whether you should keep up religious exclusion. [Hear, hear.] I have affirmed heretofore, and I affirm it again, that religious exclusion is quite contrary to the spirit of your constitution. [Hear, hear.] With regard to all social distinctions, with regard to any distinction of ranks, every one knows that in this country a person of the most humble birth may, by his merit, obtain in the Church, the law, or the State, the highest rank; such is the free and liberal constitution of these realms. I say it is a contradiction to such a constitution to have the Jew entirely excluded. My hon. friend, the member for the University of Oxford, has again referred to that which I thought was a fallacy, which has been repeated over and over again, viz., that this case is similar to the exclusion of a man who has a freehold of only 39s. Why, everybody knows that a man with a freehold of 39s., if he act a little more industriously, and get better off in the world, may, without any other help get rid of his disqualification; he becomes at once a freeholder of 40s., and he can then vote in the same manner as all others can. But with regard to the Jew, what you say to him is, "You cannot have the power of sitting in Parliament without you change your religion." A totally different matter—a matter which is contrary to his conscience—a totally different matter to that in which you tell a man unless he comply with a minor form, he will not be entitled to vote for a member of Parliament. But, sir, while this is contrary to our constitution, it is still more contrary to Christianity. It appears to me that we should permit the admission of all persons within these walls paying allegiance to the Sovereign and obeying the laws of this country, even though they differ from the religion of the State, and even from the Christian religion. [Cheers.] Because, Sir, it is my belief that as Parliament has hitherto been governed by the spirit of Christianity [because the greater portion of its members were Christians, so that the superiority would continue,] the admission of a few members of the Jewish persuasion would not alter that state, and it would be the greatest proof of our confidence in the doctrines of Christianity that we relied, in future, not on an Act of James I., or on a statute of George IV., but on a law written on the human heart. [Cheers.]

The House then divided, when there appeared,

For the amendment,	173
Against it,	234
Majority in favor of the third reading,	61

The Bill then read a third time and passed.

To him who considers the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold confusion which they fall into, where every man's *private spirit and gift*, as they term it, is the only bishop that ordaineth him to this ministry; the irksome deformities whereby, through endless and senseless effusions of indigested prayers, they who are subject to no order, but pray both *what and how they list*, often disgrace, in most insufferable manner, the worthiest part of Christian duty towards God; to him, I say, who weigheth all these things, the reasons cannot be obscure, why God doth, in public prayer, so much regard the solemnity of *places where*, the authority and calling of *persons by whom*, and the precise appointment even *with what words and sentences*, His name shall be called on amongst his people.—*Hooker*.

We ought not to shut our eyes against what is passing around us in the Christian world. We may there see the consequences of certain principles and practices in those extravagances which are sweeping respectable religious communions with the besom of misrule; which have invaded, with ruthless step, the social and domestic sanctuary; and which have degraded and disgraced the cause of rational, serious, and fervent piety. Brethren of the clergy and laity, as you love that cause, mildly, but firmly, zealously, and perseveringly, oppose those principles and practices which would thus disgrace and degrade it; and adhere strictly and tenaciously to the doctrines and institutions of our own church, with which this holy cause is identified. Experience here—experience, long experience, in that country from which we are descended—lifts her warning voice against all plans, however plausible, for reviving religion in our own Church, which are at variance with her institutions. These institutions set forth and enforce those great doctrines which constitute the Gospel the power of God—the sinfulness and guilt of man—his transformation by the renovating influences of the Divine Spirit—his salvation only through the merits and grace of a Divine Mediator. Our Church considers these merits, and this grace, as pledged and conveyed to the faithful in her authorized ministrations, and in her holy sacraments and ordinances. In her Daily Morning and Evening Prayer, she amply provides for all the occasions of public worship. In her Liturgy she supplies the most impressive and fervent language of devotion. It is not necessary to seek other public aide to piety than those which her institutions furnish; least of all to have recourse to those which are alien from her character. Let her doctrines be received into our hearts, and regulate our lives—let her institutions be faithfully enforced and practised—and we shall then discharge the sacred duty of preserving, in her purity, that Church which best exhibits genuine and primitive religion—and thus we shall finally attain the great end of our calling, the great business of the present state of probation—the salvation of our souls.—*Bishop Hobart*.

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The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents

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May 22—tf

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Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4 South Front st., Philad., and James C. Kempton, Esq., Manayunk.
August 28—eaw

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
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THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D.D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.
REFERENCES
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March 25—tf